

Phrenology
AND
TEMPERAMENTAL
Physiology.

BUCKLY.

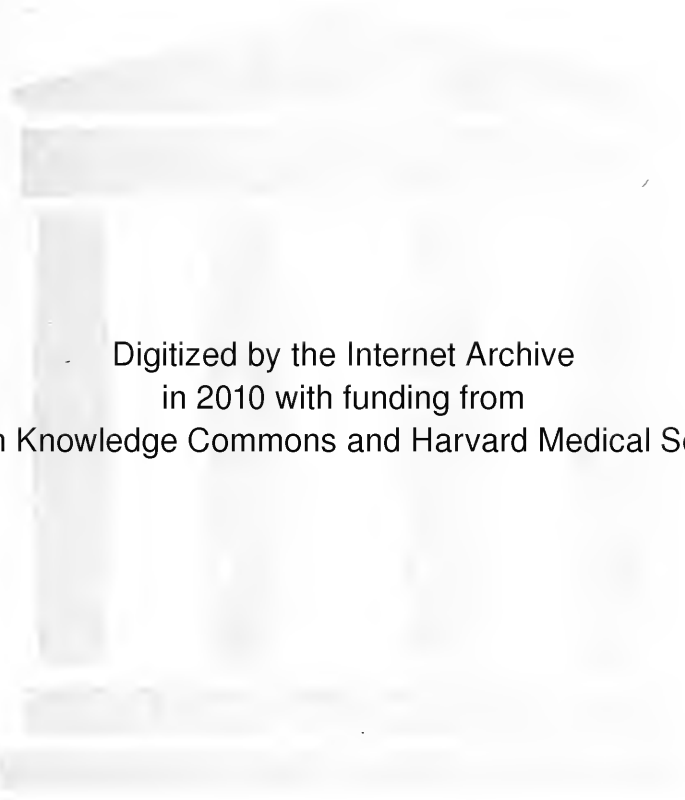
7

J. A. DENKINGER, M. D.

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8

AN
EPITOME OF PHRENOLOGY
AND
TEMPERAMENTAL PHYSIOLOGY;

(CONTAINING SEVERAL NEW FEATURES,)

DELINEATING THE
CHARACTER, TALENTS, DISPOSITION AND NATURAL ABILITY

Of -----

As given by **J. A. DENKINGER, M. D.**

On the day of ----- A. D. 18

DESIGNED TO AID PERSONS IN SELECTING OCCUPATIONS, EMPLOYEES,
PARTNERS IN BUSINESS, TEACHERS, ETC.,
AND TO CHOOSE SUCH

HUSBANDS AND WIVES

As will render life's journey prosperous and happy, and confer the highest
endowment on their offspring.

BY
DR. J. GILLIS BUCKLY,
Lecturer on Physiology, and for fifteen years a Practical
Phrenologist.

"No man ever made an ill figure who understood his own talents;
nor a good one who mistook them."—DEAN SWIFT,

CINCINNATI:
PRINTED FOR THE AUTHOR, AND FOR SALE BY
LONGLEY BROTHERS, PHONETIC AND GENERAL PUBLISHERS,
168 VINE STREET, ABOVE FOURTH.
1857.

Dedication.

TO W. BYRD POWELL, M. D.,

Formerly Professor of Chemistry in the Medical College of Louisiana;
Honorary member of the Société Française Statistique Universelle
de Paris, France; Professor of Cerebral Physiology
in the Eclectic Medical Institute at
Cincinnati, Ohio,
&c., &c.,

In admiration for his high attainments,—close investigation—extensive research—earnest devotion to Science, and untiring zeal; and for the fearless expression of his BOLD and ORIGINAL THOUGHTS, which have placed him among the first of the NATION'S THINKERS,

This work is respectfully and affectionately

Inscribed by the

AUTHOR.

Entered according to Act of Congress in the year 1857,

BY DR. J. GILLIS BUCKLY,

In the Clerk's Office of the District Court for the
Southern District of Ohio.

PREFATORY KEY TO THIS CHART.

THIS book differs from other Phrenological works now before the public, and combines the excellencies of several. The table of Tape-measurement has been made from actual measurements, and will be found very useful. It was suggested by F. COOMBS.

Cubic Measure is very troublesome, yet it is the best mode of ascertaining the *amount* and *kind* of natural ability ever attempted, as it gives the cubic inches of the head, and of each region. But it takes so many nice mathematical calculations, and so much time, that the Phrenologist can not mark a chart for the usual fee; and people are so blind that they often prefer an inferior article for its low price, and this has prevented the universal adoption of cubic measurement.

The Phrenometer gives the absolute size of each organ, but like cubic measurement requires time, and costs more, hence but few Phrenologists have adopted it. The average size of each organ is given in the tables of measurements, and by comparing the measurement of your own head with the various tables in the work, you can see whether you are *above*, or *below* the average of mankind in any organ, or region of the head.

A chart of this kind is worth far more than those given in the usual method, as it cuts off all possibility of phrenological flattery, and presents the person examined with a true picture of his, or her natural abilities, and candidly shows each one his true sphere in life.

The new views of Temperament, and of Marriage Compatibility, founded on them, and Vital Tenacity, are but briefly presented in this work; yet enough is said to answer the purposes of a chart. They are fully treated of in "The Natural

History of Human Temperaments," by Dr. Powell, who is the author of these new views.

A brief analysis of the faculties of the mind—a few new ones named—the result of a few combinations under each organ—the means of cultivation and restraint briefly explained—and the kind of occupation, profession, and companions suited to various organizations pointed out, close the work.



The figures used in this chart denote the strength of the temperament, size of the head, and of each organ, the amount of education, excitability, vital tenacity, etc., etc.

There are three sizes described in the chart: SMALL, AVERAGE, and LARGE. But figures, in marking heads, delineate SEVEN grades of power.

- 1, Signifies VERY SMALL,—almost idiotic, no influence.
- 2, SMALL, but little influence in forming character.
- 3, MODERATE, considerable controlling influence.
- 4, AVERAGE, has a fair or average control over other organs.
- 5, FULL, exerts much control in forming and directing character.

6, LARGE, has great controlling influence, and may be perverted.

7, VERY LARGE, has an almost unlimited control over organs, and may run into excess or insanity.

The sign + (plus) placed before a figure means about one-third larger than the figure indicates, the sign — (minus) less; the * (star) that the organ is active. The half moon  over an organ means, cultivate the faculty; the same sign inverted  restrain the faculty, or direct and govern it.

INTRODUCTION.

THE AUTHOR'S EXPERIENCE AS A LECTURER.

PHYSIOLOGY, PHYSIOGNOMY, PHRENOLOGY.

IN the year 1837, while I was living in Dayton, O., a traveling lecturer on Phrenology, by the name of BURHANCE, came to that city, and delivered a course of lectures on, and gave instructions in that science. He was a fine delineator of character, and met with great success; but there was much opposition to Phrenology, from many in whose judgments I had great confidence, and I knew not whether to believe in the science or not. But I at last concluded to purchase books and investigate for myself, and decide according to my judgment and conscience.

I was soon met with the assertion, that Physiology had a department which explained mental differences in men, by referring everything in *mentality*, and *constitution* to Temperament, which is said to be known by certain *signs*, such as color of the eyes, and hair, the complexion, etc. These signs, however, would not apply to the colored races. And besides, after saying that temperament is a condition of health, they describe the various temperaments as conditions of disease. "The nervous temperament," says Combe, "has paleness of countenance, and often delicate health." Dunglison says, "It is morbid and secondary, being induced by sedentary life, * * * or morbid excitement from any cause." The lymphatic is described by all as giving a slow circulation, weakness, and languid actions, with a dull, stupid mind. These are not signs of health.

These difficulties were very perplexing, and in a very short

time I found that *practically* the temperaments were disregarded by most Phrenologists ; for in no two of the six or seven charts I have from different Phrenologists, were these "modifying conditions" marked alike; while there was a very striking similarity in the marking of the phrenological organs.

I was recommended by many friends to study the expression of the features,—eyes,—nose,—hair,—lips,—chin,—skin, etc.; as they were said to be signs of character on which I might rely with more confidence than upon *bumps* of the *head*. But I soon found persons who could banish every sign of emotion from the countenance, and even substitute one appearance for another. I found talented men, moral men, vicious men, sober men, and drunken men, with large noses, black hair and eyes, or light hair and eyes,—with dark and light complexions—in fine, I found all these signs in each class of persons, so that I abandoned Physiognomy altogether.

I felt much amused with the idea that I could rely more on the features than on the configuration of the head, although the features change with every emotion and can be made to assume any appearance you may wish to employ for either criminal or "innocent" deception, while the shape of the head is unchangeable, and to me the most reliable index to character we have.

The character may be learned by studying those signs indelibly written on the outer man by the action of the inner, and these signs are written on all parts of the body. But the mind pencils its handwriting on the head more enduringly, and accurately than she does elsewhere.

PHRENOLOGIANS, to avoid all other systems of reading character, have run into the opposite extreme, and attributed every mental phenomenon to the developments of the head. They have discovered the locations of the organs of several of the mental faculties, and given a better classification of them than the world had yet received. They have also given a beautifully expressive nomenclature, and in other respects simplified the study of mental philosophy.

Every student of Phrenology sees that, if true, it will be a guide to Statesmen and Philosophers,—remodel many of our opinions with respect to War, Slavery, Gallows, Prison Discipline, Education, Woman's Needs and many other of the existing Reforms of the day; and hence almost every student is enraptured with the usefulness to be derived from a knowledge of Phrenology.

The science, however, *had*, and *still has*, opponents, who may be divided into seven classes:

1. Those whose preconceived opinions or theories, whether *political*, *religious* or *scientific*, are demolished by it.

2. Those who oppose every new discovery because it is new, and sustain the old because it is old, however absurd, or superstitious.

3. Those who have embraced Phrenology because they fancy it makes them great men, and afterward find some development or modifying condition that reverses their opinion!

4. Those who cannot distinguish between a *real*, and an *apparent* discrepancy in the science.

5. Those who embrace nothing till it is fashionable!

6. Those who wish to establish a new theory of reading character of their own, and fancy that as long as a vestige of Phrenology remains they cannot claim "*originality*."

7. Those who speak and write against Phrenology to *burlesque*, *tantalize* or *injure* some Professor of the science, or who write and speak pungently against it for money or fame.

Some of the last two classes have studied and lectured on Phrenology, but meeting with difficulties and apparent contradictions, they have abandoned the science as *false* and become its opposers, or commenced building up a new system of their own; and having once conceived the idea of a "new, and original" science of mind, visions of immortal renown dance before them, and they begin to hunt for new facts, or to torture every already discovered one into a witness for their own *theory*, and compel it to give evidence against the renowned Gall and his

immortal discovery—PHRENOLOGY—and the discoveries of his distinguished followers. They do this that they may have the greater appearance of “originality,” in their “Anthropology,” or “*new* system of Physiognomy!”

After considerable reading in Phrenological works, I commenced my observations on living heads, and was soon thoroughly convinced that Phrenology had a sure foundation. I soon found a head in which Caution was *small*, and Combative-ness, Destructiveness, and the Intellect *quite well developed*,—yet he appeared beyond doubt a real coward. I was much perplexed and feared Phrenology was too imperfect to be a safe guide.

Similar facts have staggered many because they can not give a fair, and philosophical explanation of the facts,—and some have abandoned the science without further investigation. But I found too many well attested truths to give up so easy for one discrepancy, however palpable, and in a short time I observed that this *coward* was a *fighter*—that he had been known to rush into the streets and seize a kicking horse when others fled,—and that he was a coward only when about to meet *strangers* or *dogs*. It was the result of a fright when he was very young, from a *strange* man with a large, fierce *dog*. His cowardice is, therefore, the result of a psychological impression left on his mind from this fright, and the case sustains rather than militates against Phrenology.

I have seen many cases that seemed to speak against the science, which, when understood, were strong witnesses in its favor. But there are instances that admit of no such explanation, and among these I will cite the organs of IMITATION and MARVELLOUSNESS, as located by Gall, Spurzheim, and Combe. I frequently missed the characters of persons on these two organs, and was about to give up in despair when I found that Mr. Fowler located them very differently. By following his locations I made fewer mistakes; but, as he located them across two or more convolutions I was not satisfied—it looked unreasonable to me.

One evening in 1848 I examined two heads publicly, and was struck with the strange appearance of them in the region of Marvellousness (as Fowler locates it)—one having the upper part large but the lower part small, and the other being exactly the reverse. By closely questioning these gentlemen I found that he who had the upper part small was a confirmed skeptic on religion, revelation, etc., but fond of the strange, mysterious, etc.; hence I call the lower part WONDER, and the upper part FAITH; and all my observations since that time have confirmed me in this opinion—*especially* on WONDER.

In 1850 I found a young lad who was a partial idiot, but he could *mimic* character to perfection, and could instinctively perceive character better than any one I have ever seen. The top part of Imitation (as located by Fowler) was very large, (the front of Imitation as located by Gall,) while the lower part of the organ (as located by Fowler, and the front of Marvellousness as located by Gall) was very deficient. His mother had the same part of the head large and was a good mimic. But in another family I shortly after found the reverse condition, which was accompanied by great ability to *copy, imitate, pattern after, re-produce*, but deficient in the power to mimic.

This led me to believe there were two organs—MIMICRY and IMITATION, and hundreds of observations confirm both; and the history of the discovery of Imitation also confirms it, because Dr. Gall discovered this organ on actors whose power of mimicry was a leading trait of character.

I have never made a striking hit on SUBLIMITY, often finding it large where the emotion is wanting, and small where the faculty is remarkable. Some of the best police officers and sheriffs have it large, and I was inclined to call it Cunning, but after becoming acquainted with Dr. Powell I adopted his view, viz: that the organ commonly called Sublimity, detects the intentions, or motives of a person, and gives rise to suspiciousness, and jealousy. He calls it WATCHFULNESS; but I would prefer SUSPICIOUSNESS.

In 1848 I had become much perplexed about the social or societary organs. Many persons who have the posterior organs large are unsocial, and never go into society, while others have this region small, and are very fond of society, and will go into it although they have to leave wife and children to gratify their strong desires.

About September, 1849 I held a debate on Phrenology, with Dr. O. C. Evans, of Piqua, who opposed the science, and advocated what he termed his "Mental, Spherical, Physical Philosophy!" He divided the brain into zones and hemispheres, and each zone in a particular hemisphere indicated a specific character.

He located Sociability over Comparison, Causality, Human Nature, Sauvity and Benevolence, as marked by Fowler, and called the occiput the seat of Selfishness. I soon became satisfied that he was nearly right respecting Sociability, but wrong with respect to the occiput, which certainly contains the Domestic organs. And I have since satisfied myself that his zones are signs of temperaments, and that each temperament is indicative of a general character, in the description of which he was very skillful.

In 1853 I met an old friend, R. Degranza Pease, M. D., in Brookville, Indiana. He had formerly been a Phrenologist, but had turned against it, and had got up a *new* and "*original*" system of Physiognomy, built on an equally *new* and "*original*" system of Temperaments. But he was so fearful of having his "*original*" system stolen, that he would give no clue to it whatever!?

One objection urged by Dr. Pease is, that a *small* head is often more efficient than a large one, and he was *unfair* enough to deny the right to say "other things being equal." He ridiculed the definitions of the faculties given by Phrenologists, yet refused to give one of his own! He burlesqued the phrenological notion of Self-esteem, and affirmed that one man has self-respect, another self-confidence, another self-esteem, &c.,

and denied that one faculty can manifest all these powers. He made similar objections to other organs, but gave no substitute!

He claims, as far as I can understand his sly explanations, that each faculty has a tendency to produce a temperament of its own—that the immortal spirit is the forming principle, and moulds the outer man—and that the strongest mental power stamps the leading appearances on each person—thus forming a distinct temperament of its own,—and that this temperament is a *sign* of the mental quality that produced it. He also contended that the *head* and *body* correspond to each other in shape, or nearly so, hence each general configuration of the head produces a distinct general character, and that the combination of these temperaments produces the specific traits of character found in each individual.

This is the most adroit specimen of sophistry I have ever seen. I believe the spirit moulds the outer man,—that each distinct trait of character gives an external sign, that the strongest faculty gives the most prominent external sign—and these signs being on the head I call them *Organs*—he calls them *Temperaments*. These organs or temperaments are signs of character, and they modify each other. Hence the difference between him and Phrenology can not be pointed out.

In 1855 Dr. Pease and I met again, and debated the truthfulness of Phrenology. I knew his non-committal disposition, and had been making observations on his system for eighteen months, as far as I understood it; and I watched every word that would reveal his system of Temperaments. He was a good delineator of character; and I was very anxious to get all the truth I could from Dr. Pease, or any one else. But I was disappointed. He opposed Phrenology—talked glibly about his system of Temperaments, but concealed it from every one; and gave no substitute for what he so violently opposed.

In this debate he exhibited numerous portraits, and in his comments he would remark: “In this kind of head (Luther’s) Phrenology gives us a gross, animal savage,—tyraunical, re-

vengeful, and lustful disposition—but every Christian knows how good a man Martin Luther was, and how much we owe to his goodness. He was firm, mild, patient, and brave.”

This appeal to the religious prejudices of the people in deciding a purely scientific question was very unfair, and both provoked, and disgusted me. The truth is, Luther’s natural disposition was savage, tyrannical, and revengeful, but he governed it by an iron will. True, he was firm to stubbornness, but his bravery was recklessness rather than that noble courage manifested by Washington.

In referring to the portrait of Kossuth he said: “Here is a small head, and Phrenology would give him but little talent or influence, and yet Kossuth was a man of gigantic talents, and a boundless influence. By my theory of Temperament, both Kossuth and Luther get justice, but by Phrenology rightly interpreted, both are wronged.”

I reply: Kossuth is not great in every sense of that word. As a General, he is inferior to Cromwell, and a mere pigmy by the side of Bonaparte, Scott, or Washington. He is a man of facts, with great language, a vivid imagination, and an ardent temperament that makes him the orator—gives him power to play upon the feelings of his audience—lash them into a phrenzy and carry them by storm. But this influence is not as lasting as that of Gall, or of Washington, hence Phrenology does not fail in these cases, as reported by Dr. Pease.

Dr. Evans says that a round head is the true standard for greatness—one in which all the zones and both hemispheres are strongly marked, giving health and universal talent. But O. S. Fowler gives a high, narrow, long head as a model for excellence, intelligence, goodness, sociability, &c., and an absence of grossness, licentiousness, and animosity. And Dr. Pease contends that a small head may contain as much talent as a large one, and is as indicative of greatness. The fact that Dr. Evans has a round head,—O. S. Fowler a high, narrow head, and Dr. Pease, a small, dense, compact one, *may* account

not only for these differences of opinion, but for the new and "original" theories of Drs. Pease and Evans! Not that I think these men dishonest, but because I know that a man may be psychologized by his own thoughts till he will honestly contend for what others may know is a palpable error, a sophistry, or a delusion.

Early in the spring of 1856 I attended a number of lectures on the Human Temperaments, by Prof. W. B. Powell, and took extensive phonographic (shorthand) notes of them. I had been led to expect something rich and original from the perusal of a correspondence between Prof. Powell, and Prof. Caldwell, published several years ago, in which Prof. Caldwell charged Prof. Powell with *pretending* to be able to tell the temperament, and if a white person, the color of the hair and eyes, by the bare skull. And from Prof. Powell's reply, I became satisfied that it was *possible*, and very *probable* that he could do so. But I was not prepared for the bold, original thoughts, full of such deep, absorbing interest as I heard in those lectures.

Dr. Powell showed conclusively to my mind, that temperaments can be ascertained with absolute certainty from the skull alone. But in the white race, the hair, eyes, nose, lips, skin, limbs, &c., may be important helps in studying them. He also taught that each temperament produces a general character, and peculiar constitution which is varied by their combinations. He gives four, Sanguine, Bilious, Lymphatic, and Encephalic.

He has also made other valuable discoveries founded on his views of the temperaments. One is, that certain temperaments can endure without apparent injury, medicine that will speedily destroy those of other temperaments—a discovery of great importance to the practising physicians of every school, and one which he claims to have tested by numerous experiments while practising medicine.

Another is, that certain temperaments cannot become united with each other in marriage without disastrous consequences to offspring—a discovery which (if true) will immortalize his

name and confer more blessings on the race than any other made in the last twelve centuries, if not the greatest ever discovered by man, because it affects every human being for good or evil throughout all coming time.

As soon as I came in possession of his theory of temperaments and marriage compatibility, I commenced investigations to *prove* or *disprove* it. I visited large families—examined the temperaments of the parents—ascertained the number of children they had—how many were dead—at what age, and of what form of disease they died—the age they were married—the sex of their children, and other important matters, and I am well satisfied that Dr. Powell has made many valuable discoveries in addition to those of the temperaments. And my investigations have led me to believe that cousins may marry with impunity where they are temperamentally compatible, and all incompatible marriages, whether relatives or not, prove disastrous to offspring.

Prof. Powell has kindly granted me the liberty of publishing a condensed view of my phonographic notes of his lectures, to which I will add my own investigations made since that time. But as these are comparatively limited, I advise every one who reads this little work, to purchase of Derby & Co., "The Natural History of the Human Temperaments," by W. Byrd Powell, M. D., price \$1.50 cts., which gives an extensive discussion of the temperaments—a history of several persons whose characters illustrate the disposition given by the temperaments, marriage compatibility—vital tenacity and the protection of society against crime, &c., &c. The book is extensively illustrated with cuts of all the temperaments and their combinations, as well as of incompatible marriages.

But while Dr. Powell was investigating the human temperaments, he did not neglect Phrenology. He claims to have discovered several new organs, and their faculties, among which are Muscular Motion and Animal Sensibility, (in the Cerebellum) Gregariousness, Parentiveness, (called by the

Fowlers, Union for Life,) Resentfulness, Watchfulness, (formerly called Sublimity) Harmony (above *Tune*, which he calls *Melody*,) Analogy, Suggestion, and Inquisitiveness. He re-names Mirth and calls it METHOD, and says it appropriates the labors of the superior faculties, and gives system, arrangement, and method. Veneration he calls Submissiveness. He adopts Hydrativeness, the love of fluids, in front of Alimentiveness, and Pneumativeness, the desire for an abundance of air, located below Alimentiveness.

I have spent as much time as possible in investigating the claims of these organs, but I am not *fully* satisfied that *all* of them are correct, but I have seen many proofs in favor of Muscular Motion and Animal Sensibility, and one strong proof of the truth of Pneumativeness—one in favor of Hydrativeness—yet none against the last two named. I have seen several excellent proofs that the organ in front of Caution should be called Watchfulness, or as I prefer, Suspiciousness. I have seen several cases that sustain Prof. Powell's notion of Resentfulness—a few that sustain Inquisitiveness and Suggestiveness, and abundance to sustain Analogy, but none to justify changing Mirth to Method. Neither am I perfectly satisfied to call Veneration Submissiveness, although I am strongly inclined to believe that the front part may be an organ whose faculty makes us *submissive*—yield to what seems a *fate*—"bow to the will of God"—bear losses easily—gives homage for truth, and respect for age and worth—while the back gives an inclination to look up to superiors, ask them for favors—hold them in awe, and venerate them—ask for their blessing, and protection. It may lead with other faculties, and religious training, to PRAYER, DEVOTION, WORSHIP.

I shall adopt the organs Dr. Powell claims to have discovered, not because I am fully satisfied with their correctness; but when marking charts in which they are named and defined, I can ascertain their true function better than though they were not named. At the same time I shall investigate the claims of

Mr. Fowler on the organs of Human Nature, Sauvity, Sublimity, and his location of Imitation and Marvellousness, in the last of which I already believe. I will also investigate the claims of J. R. Buchanan, who like Drs. Pease and Evans has a new and "original" system of Phrenology, in which he re-names and re-locates all the old organs, and adds a large number to the list. I have already given it considerable attention, but have never seen a single instance favoring his location of Reverence, Modesty, Sublimity, Secretiveness, Acquisitiveness, or Fear. On the contrary I have seen persons having Buchanan's locations for these organs large without the accompanying characters. But I have seen many striking examples in favor of his locations of Sociability, Pliability, Foresight, Sagacity, Judgment, Region of Energy, &c., &c., but I think that Sublimity, Human Nature, Suavity, Pliability, Foresight, Sagacity, Judgment, and perhaps a few others result from combinations of faculties, and as the only way I have of deciding this matter is by experiment, I shall embrace every opportunity to test disputed points.

Prof. Buchanan believes in organs, the natural tendency of which is to produce *evil*. I think that all evil results from the perversion of the different faculties—that perversion comes from misdirection growing out of ignorance, which is the first thing to be removed to make the world do right. I can not believe, at present, in the existence of faculties the natural tendency of which is to produce Disease, Insanity, Suicide, Felony, Desperation, Turbulence, Hatred, Profligacy, Childishness, Melancholy, or Feebleness.

I think that the theories of Drs. Buchanan, Evans and Pease, and perhaps some of Dr. Powell's newly discovered organs need thorough investigation, not to prove their correctness, or incorrectness, but to establish truth. And to do this we must lay aside books and go to nature—to living examples, and by observations the most careful and critical, bring on well authenticated *facts* to belong to him whose theory proves in accordance with them, without reference to any favorites we may have.

I will call attention to the rules for judging of Character by hand-writing, of which Dr. Powell has given some new ones.

His opinions on the mode of determining the probable length of life, are worthy of the attention of every person, and may be found in his work on the Temperaments expressed at length.

His mode of judging of religious ancestry by Phrenological examination, is curious, and to the thoughtful person it is also very instructive, as it shows the great influence that even the parent's very THOUGHTS have in moulding the destiny of offspring, and in deciding its present, and perhaps its eternal destiny.

But the most difficult branch of Phrenology is the classification of the Mental Faculties. Many have tried, and in my opinion, signally failed—and I may be another in the list of failures; but I must try, and as I desire to be fair, I will present the classifications of others, and give the reader some of my objections to them, and conclude with my own classification and my reasons for adopting it. I hope to be able to aid in giving the world a correct system of Mental Philosophy that will be a *promoter of Temperance, a handmaid of Religion, a guide to Teachers and Statesmen*, and a KEY-STONE in the ARCH of the SCIENCES.

Mr. Combe adopts this classification from Dr. Spurzheim. But I do not like it. It classifies Constructiveness as a propensity, but calls Imitation a sentiment. Yet they are evidently alike in their primitive function. Dr. Spurzheim says: "Propensity is applied to indicate an *internal impulse* which invites to a *certain action*." A *sentiment* he defines, I think, as "a propensity with an emotion superadded." This would make Imitation, Ideality, Hope, and Approbation all propensities. See Combe's Phrenology.

I would sub-divide both the propensities and sentiments. The perceptive group should be divided into *four* families, one of which (the external senses) is not mentioned in the following table. Individuality observes *things*, and Form, Size, Weight

and Color perceive *qualities*, while all the other percepts (except the five senses) perceive the relations of external objects, of events, dates, sounds and words.

COMBE'S CLASSIFICATION OF THE MENTAL FACULTIES.

AFFECTIVE FACULTIES.

I. *Propensities.*

1. Amativeness.
2. Philoprogenitiveness.
3. Adhesiveness.
4. Concentrativeness.
5. Combaticiveness.
6. Destructiveness.
7. Alimentiveness.
8. Secretiveness.
9. Acquisitiveness.
9. Constructiveness.

II. *Sentiments.*

10. Self-Esteem.
11. Approbativeness.
12. Cautiousness.
13. Benevolence.
14. Veneration.
15. Firmness.
16. Conscientiousness.
17. Hope.
18. Wonder.

AFF. FACULTIES.—*Continued.*

19. Ideality.
- ? Sublimity.
20. Mirthfulness.
21. Imitation.

INTELLECTUAL FACULTIES.

I. *Perceptive.*

22. Individuality.
23. Form.
24. Size.
25. Weight.
26. Coloring.
27. Locality.
28. Number.
29. Order.
30. Eventuality.
31. Time.
32. Tune.
33. Language.

II. *Reflective.*

34. Comparison.
35. Causality.

In a chart published by Mrs. S. C. Loomis I find Self-Esteem, Caution and Approbation in the list of propensities, but Imitation, Ideality, Sublimity and Mirth among the *Moral* Sentiments. But as Imitation is not confined to the imitation of *moral* actions, I can see no good reason for calling it a *moral* sentiment. And as Mirth is as likely to lead to *immoral* as to *moral* conduct, it seems to be in the wrong class also.

This is a difficult subject, and will in all probability never be settled till all the organs are discovered, their functions demonstrated, and a definition of the words faculty, sentiment, propensity, etc., agreed upon. But we can approach nearer than the above. The following is something better.

DR. COLLYER'S CLASSIFICATION OF THE MENTAL FACULTIES.

ORDER I. AFFECTIVE FACULTIES.

GENUS I. PROPENSITIES:

Species 1st. Domestic.

Amativeness,
Philoprogenitiveness,
Concentrativeness,
Adhesiveness.

Species 2d. Preservative Faculties.

Combativeness,
Destructiveness,
Alimentiveness.

Species 3d. Selfish Propensities.

Secretiveness,
Acquisitiveness.

GENUS II. SENTIMENTS.

Species 1st. Regulating Sentiments.

Self-Esteem,
Love of Approbation,
Caution,
Firmness.

Species 2d. Operative and Imaginative.

Ideality,
Wonder,
Humor, (wit)
Tune,
Imitation,
Constructiveness.

Species 3d. Moral Sentiments.

Conscientiousness,
Hope,
Veneration,
Benevolence.

ORDER II. INTELLECTUAL FACULTIES.

GENUS I. PERCEPTIVE.

Individuality,
Form,
Size,
Weight,
Color,
Order,
Number.

GENUS II. RETENTIVE.

Eventuality,
Locality,
Time,
Proper Names,
Language.

GENUS III. REASONING OR REFLECTIVE FACULTIES.

Comparison,
Causality.

If I understand the function of Concentrativeness, it belongs with the Doctor's Regulating Faculties. If Tune *operates*, Language does also, and should be put among the Doctor's *Operative* Faculties. And if Language retains *words*, Tune retains *Tones* or *Sounds*; hence I do not see why they should be in different families. And as Imitation and Constructiveness are the only purely operative faculties in this species, I am astonished that he should give them so much company! If *Tune*, *Wit* or *Wonder* is imaginative, it is new to me! Nor am

I satisfied to put Alimentiveness into the Preservative Group and yet exclude Acquisitiveness. If Order perceives System, Locality perceives Locations; I would therefore not separate them, but put Order among the *retentive* and call them *Relative*.

FOWLER'S CLASSIFICATION OF THE MENTAL FACULTIES.

ORDER I. AFFECTIVE FACULTIES.

GENUS I. PROPENSITIES.

Species 1st. Domestic.

Amativeness,
Philoprogenitiveness,
Adhesiveness,
Inhabitiveness,
Concentrativeness, (Con-
tinuity,)

Species 2d. Selfish Propensities.

Vitiveness,
Combativeness,
Destructiveness,
Alimentiveness,
Acquisitiveness,
Secretiveness.

GENUS II. HUMAN, MORAL AND RELIGIOUS SENTIMENTS.

Species 1st. Selfish Sentiments.

Caution,
Self-Esteem,
Approbativeness,
Firmness.

Species 2d. Moral and Religious Sentiments.

Conscientiousness,
Hope,
Marvellousness,
Veneration,
Benevolence.

Species 3d. Semi-Intellectual Faculties.

Constructiveness,
Imitation,
Ideality,
Sublimity,
Mirthfulness.

ORDER II. INTELLECTUAL FACULTIES.

GENUS I. PERCEPTIVE FACULTIES.

Species 1st. External Senses.

Sensation, (Feeling,)
Sight,
Smell,
Hearing,
Taste.

Species 2d. Observing or Knowing Faculties.

Individuality,
Form,
Size,
Weight,
Color,
Order,
Calculation,
Locality,

Species 3d. Semi-Perceptive Faculties.

Eventuality,
Time,
Tune,
Language.

GENUS II. REFLECTIVE OR REASONING FACULTIES.

Causality,
Comparison,
Human Nature,
Agreeableness.

The last two organs have been added since the publication of Mr. Fowler's large work. But in later works he has classed them as Reflective faculties uniformly. Mr. Fowler in a late work has made another classification. But as he allows this to remain in his large work, and as it is better, in my opinion, than his late work, in which he puts the Semi-Intellectual faculties among the *Moral*, I prefer to present this as the fairest classification ; in fact, it is the one which has been more extensively adopted than any other. But, to me it is objectionable. Continuity is not a Domestic Propensity. Mr. Fowler himself says : " It is in character '*swi-generis*'—a kind of Regulator." Hence I would put it into the regulating group which he calls " Selfish Sentiments," because they terminate on *self*. But Firmness is no more selfish than Hope, which expects good for *self* and for *others*. Firmness gives stability—keeps one from yielding when he has decided on doing something for *self* or for *others*. Caution will guard against danger for *others* as well as *self*. Nor will it be confined to *family* or friends ; it will frighten if a *strange* child is in danger as quickly as though it was our own, hence is not exclusively selfish. Neither is Combativeness exclusively selfish. True it will defend *self*, but it will also defend *others*.

Should it be said that Combativeness never acts except to gratify the other faculties which dictate to it, and that therefore it is selfish, I answer that the same is true of Benevolence, which acts that it may bestow happiness on its possessor by the very act of doing good. It bestows so much real enjoyment on its owner that it delights in benevolent acts, and is, of course, as selfish as Combativeness. But I do not like the word " selfish," as a class name, because I think all faculties are selfish to a certain extent.

I would not include Order, Locality, or Calculation in the observing group. I would class the Perceptive Faculties as a GENUS, and then divide it into *four species*, viz : Species 1, External Senses. Species 2, Nominative. Species 3, Quali-

tative Perceptives, or faculties that perceive the qualities of things. Species 4, Relative Perceptives, or organs that perceive the relations of Events; Dates, Localities, Tones, Order, and Unity or Plurality.

In the Phrenological Guide, [written by L. N. Fowler,] page 24, I find the following remark: "We believe that if any other classification shall finally be accepted, that of the Messrs. Fowler will be chosen as more convenient, *though it needs modification.*" Here is an acknowledgment that it needs modification made by one of the Fowlers himself; and as a correct classification will greatly aid in the study of Mental Philosophy, I shall attempt to present a new and better arrangement of the Mental Faculties.

But perhaps I may be told that Phrenology is not yet an admitted science; that many honest and scientific minds yet doubt its correctness, and question its title to the rank of a distinct science, and that the very discrepancies that I have pointed out between different authors is proof positive it is not worthy of confidence. I will, therefore, proceed to reply to these objections, and present some of the proofs on which I rely for the truth of Phrenology before I give you my classification of the mental faculties.

I admit with Dr. Johnson that "Every science has its difficulties." And I contend with Dr. Spurzheim that "One fact is to me more positive than a thousand metaphysical opinions." And I consider that Phrenology is emphatically a science of *fact*, and its *life*, or *death* depends upon *careful, accurate observation*, and not upon the metaphysical speculations of fearful fogies, superstitious bigots, or jealous aspirants for fame; nor upon the partial observation of beginners.

I began my observation in 1837, as an amateur—examined hundreds of heads for the express purpose of studying the science, and lectured upon it since 1844, within which time I have examined thousands of heads, and thousands have been astonished at the accuracy with which I have delineated the

character of perfect strangers—scores of times being accused of knowing persons whom I had never seen till that moment, and of whose names, occupations, etc., I had no knowledge, except what I gained by the examination. If Phrenology is not true, how was this done?

In all these investigations I have found the *fundamental* principles of Phrenology to be true *without an exception*. I have never seen a case of *disease* of the brain without a *derangement* of the *mind*. Natural idiots uniformly have *small heads*. Injuries done to the brain always affect the mind, causing a loss of a mental faculty where both hemispheres are correspondingly injured, while an injury on no other part of the body will cause the same result. Pressure on the brain suspends mental action, while an equal pressure on any other part fails to produce similar results. No case of a small brain connected with *great talent*, and *great, lasting influence*, has ever fallen under my observation; yet very useful men—good scholars, teachers, lecturers, laborers, etc., may be found with medium size heads when the temperaments and other modifying conditions are good. But such cannot contend successfully against opposition when that opposition is wielded by large brains, with other equally good conditions.

When the Phrenologist says the size of the brain or of an organ is the measure of its power, *other things being equal*, he refers to Temperament, Education, Health, Excitability, Societary influences, and should include Vital Tenacity, Vital Vigor, and equal opportunity in business or professional life; and where these are equal no one ever saw a small head equal a large one.

Yet this is Dr. Pease's strongest objection, but it amounts to absolutely nothing. As to the discrepancies among Phrenologists about individual organs, I think that amounts to no argument against the science, for we all confess that there are some organs whose functions are not yet settled. Gall was generally correct. But on Sublimity, Tune, Human Nature, Suavity,

Wit, Inquisitiveness, Concentrativeness, Vitativeness, *Resentfulness*, *Gregariousness*, *Parentiveness*, *Muscular Motion*, *Animal Sensibility*, *Submissiveness*, Veneration, SYMPATHY, MIMICRY, WONDER, TASTE, FAITH, Hydrativeness, and Pneumativeness—twenty-three organs in all—there is a discrepancy of opinion. Those in *italic* Dr. Powell claims to have discovered. Those in SMALL CAPS are divisions of old organs by myself. Hydrativeness or Bivativeness is agreed to by Powell, Fowlers, and others. Pneumativeness is claimed by Grimes, and partly sanctioned by Powell. He contends that Sublimity should be called Watchfulness. Human Nature he names Analogy—Suavity he calls Suggestion, and *Tune* he calls Melody, and locates Harmony over it, in front of Ideality; and I am inclined to believe that between Harmony and Ideality there is an organ that predisposes to Neatness. Mirth is re-named by Powell, who calls it Method, and just over Method, and outward from Suggestion, he claims an organ of Inquisitiveness.

These are all explained in the body of the work, and I will now present you with a condensed view of

THE FUNDAMENTAL PRINCIPLES OF PHRENOLOGY.

I. The BRAIN is the PHYSICAL ORGAN, *in* which the mind *resides*, and *through* which it *acts*.

PROOFS—1st. Disease in the brain deranges the mind. 2d. Pressure on the brain destroys consciousness. 3d. Idiots always have small brains. 4th. Giant intellects and large brains always go together. 5th. Injuries on the brain affect the mind, while injuries on any other part of the body do not thus affect the mind.

II. "The mind consists of a plurality of independent faculties, each of which exercises a distinct class of functions."

PROOFS—"First. A plurality of mental powers would allow much greater variety and perfection of the mental operations than could be obtained by the mind's being a single power.

"Second. If the mind were a single power, it could be doing

only *one* thing at the same time, but if it be a compound of several powers, each could be in simultaneous action. Our own consciousness assures us that we *can* attend to more than one thing at a time—that we can be looking and thinking, walking and talking, feeling and acting, etc., all *simultaneously*.

“*Third.* Insane persons are often deranged upon a single subject *only*, whilst they are sane upon every other. Now, were the mind a *single* power, and the brain a unity, sanity upon one subject, and insanity upon another, could not co-exist; whereas, were it a plurality of powers, and the brain, of organs, a given organ, and with it its power, might be deranged, whilst the others remained in a healthy state, which coincides with facts.”

III. “*The BRAIN consists of as many different PORTIONS called ORGANS, as the MIND does of faculties.*”

PROOF.—To suppose that the mind consists of a plurality of powers, and yet that power uses the whole brain in succession, is a palpable absurdity; as seeing with the *ears*, or hearing with the *eyes*!! But each organ has its *own* office; the eye sees, the ear hears, the nose smells, etc.

“If the brain be a unity, then the pathological or diseased condition of any portion of it must affect the brain *as a whole*, and prove injurious to the *mind* as a whole, affecting equally its every function and operation; but in case the brain is an *assemblage* of parts or organs, it is plain that the injury of one of them will affect that particular class of mental functions which is exercised by it, and that *only*. Now this is the form which insanity generally assumes. This class of facts is of that positive, ‘*ad hominem*,’ conclusive character, which will at once establish or refute Phrenology, and the force of which no reflecting mind can gainsay or resist.”

IV. “*The faculties are possessed originally in different degrees of power by different individuals, and also by the same individual.*”

PROOF.—Now we know that one person has a talent for *music*, another for *painting*, another for *poetry*, and another for

mechanism ; while each is deficient in the other things. Another may have *all* these faculties combined, and be deficient in *other* things ; while still another may be deficient in *these*, and yet possess strong *logical* acumen. One person is a *coward*—another is not. One is *amiable*—another is *combative*, and so on to the endless diversity of talent and disposition, among the different members of the human family.

V. "*Other conditions being equal, the size of the brain, and of each organ, is the measure of its power of function ;*" and each faculty and organ can be increased at pleasure by exercise, and decreased by inaction.

PROOF.—Size is the measure of power every where. The larger the planet the more light it reflects ; the larger a bar of iron the stronger it is, (if the quality is the same ;) so of every thing else. The larger an organ or a head, the more power it possesses, etc. So, too, each organ can be improved by exercise, and made more active.

"This principle of increase by exercise, and decrease by inaction, is familiar in its application to the hands of the laborer, sailor, etc., to the foot of the expert dancer and the pedestrian, to the breast of the rower, the right hand compared with the left, etc. And since the brain is governed by this same physiological law, why should not its effect be the same upon the organs of the brain ? It is for our opponents to show that this is *not* the case, especially since there are so many facts establishing this point."

This is the greatest beauty of Phrenology—in fact it is the *ne plus ultra* of the science—for if it is true that *each faculty can be increased*, and that *size is the measure of power*, "*other things being equal*," then it follows that any one who desires to have *any faculty increased*, can, by exercise, obtain what he desires ; for it is a well established physiological fact, that the exercise of any organ, or class of organs, increases the flow of blood to the part exercised ; and that this blood is freighted with matter which it deposits wherever it goes, in proportion

to the amount flowing to the part—and that this deposit of blood causes an enlargement of the organs proportionate to the exercise of their respective faculties. Take these principles singly, or collectively, and scan their truthfulness, and you will be forced, *nolens volens*, to admit them. And if these are admitted, their deductions follow as a matter of course.

For answer to objections against Phrenology, I refer the reader to Fowler's *Phrenology Proved, Illustrated and Applied*; *Combe's Phrenology*, and *Dr. Boardman's Defense of Phrenology*, for sale by *Fowler & Wells*, New York, and *M. Bly*, or *Longley Brothers*, Cincinnati, Ohio.

CLASSIFICATION OF THE MENTAL FACULTIES.

BY DR. J. GILLIS BUCKLY.

PHRENOLOGICAL EXAMINATION OF THE HEAD

ORDER I. AFFECTIVE FACULTIES.

GENUS I. SOCIETARY PROPENSITIES.

Species 1st. Animo-Vital Group.

NOS. OF ORG.		NAMES OF ORGANS.
Buck.	Fow.	

1	1	Amativeness,
2		Muscular Motion,
3		Animal Sensibility.

Species 2d. Domestic Group.

4	2	Philoprogenitiveness,
5		Parentiveness,
6	4	Inhabitiveness,
7	3	Adhesiveness,
8		Gregariousness.

GENUS II. PROTECTIVE PROPENSITIES.

Species 1st. Vegito-Vital Group.

9		Pneumativeness,
10		Hydrativeness,
11	8	Alimentiveness.

fo

fo

fo

CLASSIFICATION—CONTINUED.

*Species 2d. Defensive Group.*NOS. OF ORG.
Buck. Fow.

NAMES OF ORGANS.

PHRENOLOGICAL EXAMINATION OF THE HEAD.

12	†	Vitativeness,
13	6	Combativeness,
14		Resentfulness.

Species 3d. Business, or Executive Group.

15	7	Destructiveness,
16	10	Secretiveness,
17	9	Acquisitiveness.

Species 4th. Guardian Group.

18	11	Cautiousness,
19	B	Watchfulness, (Sublimity.)

GENUS III. SOCIETARY SENTIMENTS.

Species 1st. Ambitious and Regulating Group.

20	5	Continuity,
21	12	Approbativeness,
22	13	Self-Esteem.

Species 2d. Artistic Group.

23	20	Constructiveness,
24		Ideality,
25	21	Neatness,
26	34	Harmony,
27	22	Imitation,
28	17	Wonder.

Species 3d. Social Group.

29	17	Faith, (Trust.)
30		Mimicry,
31		Sympathy,
32	19	Benevolence.

Species 4th. Sustaining Group.

33	18	Submissiveness, (Ven.)
34	16	Hopefulness.

Species 5th. Moral Group.

35	14	Firmness,
36	15	Conscientiousness.

CLASSIFICATION—CONTINUED.

ORDER II. INTELLECTUAL FACULTIES. PHRENOLOGICAL EXAMINATION OF THE HEAD.

GENUS I. PERCEPTIVE FACULTIES.

Species 1st. External Senses.

NOS. OF ORG.		NAMES OF ORGANS.
Buck.	Fow.	
		Sight,
		Smell,
		Taste,
		Touch,
		Hearing.

Species 2d. Nominative Perceptive Group.

37	35	Common Names,
38		Proper Names.

Species 3d. Qualitative Perceptive Group.

39	24	Individuality,
40	25	Form,
41	26	Size,
42	27	Weight,
43	28	Color.

Species 4th. Relative Perceptive Group.

44	32	Eventuality,
45	31	Locality,
46	33	Time,
47	34	Melody, (Tune,)
48	29	Order,
49	30	Number, (Calculation,)

GENUS II. REASONING FACULTIES.

Species 1st. Reflective Group.

50	37	Comparison,
51	36	Causality,
52	23	Method. (Mirth.)

Species 2d. Diplomatic Group.

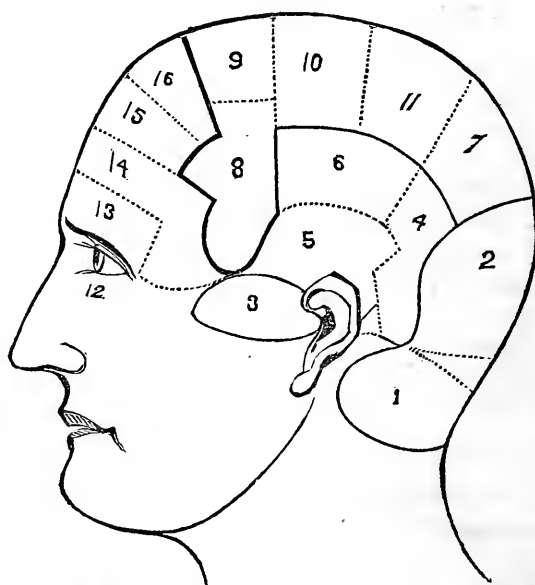
53	C	Analogy,
54	D	Suggestion,
55		Inquisitiveness.

CLASSIFICATION—CONCLUDED.

Generalizing Conditions.

Size of the Head,
Sanguine Temperament,
Bilious Temperament,
Lymphatic Temperament,
Encephalic Temperament,
Nervous Temperament,
Mental Activity,
Education,
Health,
Vital Tenacity,
Vital Vigor.

PHRENOLOGICAL EXAMINATION OF THE HEAD.



[CUT NO. 1—GROUPS OF ORGANS.]

NOTE.—Education, Health, (past and present,) Societary influences and business or professional opportunities, cannot be told by an examination of the person. But they will aid you in studying your own character, and where an important decision is required, the Phrenologist should be made acquainted with them.

The cut opposite illustrates the preceding classification. The heavy line in front of groups 8 and 9 divides the two orders. Those back of that line are the Affective faculties—those in front, the Intellectual faculties. The small lines divide the orders into Genera, and the dotted lines divide each Genus into Species.

No. 1 shows the location of the Animo-Vital Forces. 2. The Domestic group. These two Species form the Genus called the Societary Propensities.

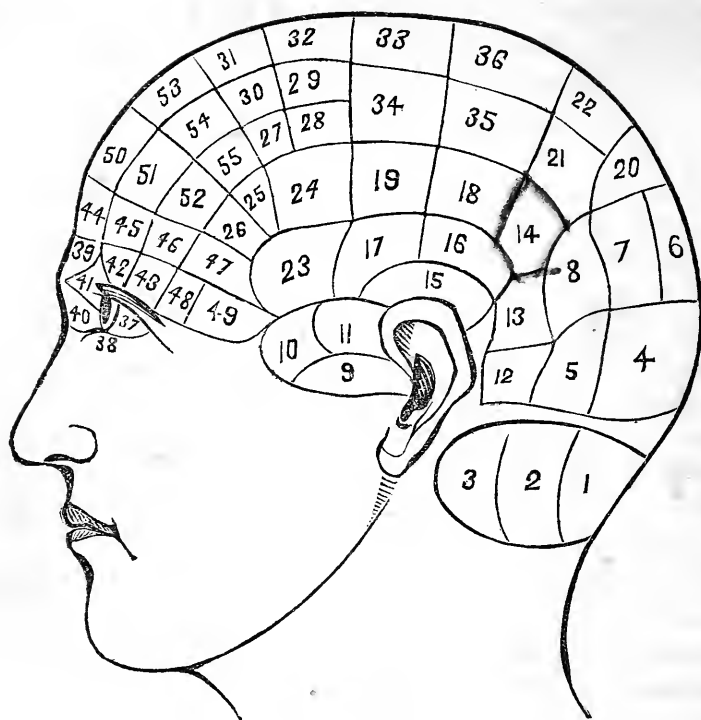
No. 3. The Vegito-Vital Forces. 4. The Defensive group. 5. The Business or Executive group. 6. The Guardian group. These four Species constitute the Genus called the Protective Propensities.

No. 7. The Ambitious and Regulating group. 8. The Artistic group. 9. The Social group. 10. The Sustaining group. 11. The Moral group. These five Species constitute the Genus called Societary Sentiments.

No. 12. The Nominative Perceptive group. 13. The Qualitative Perceptive group. 14. The Relative Perceptive group. The external Senses are a 4th group of Perceptive faculties, and these four Species form the Genus called Perceptive faculties.

No. 15 shows the Reflective group; 16. the Diplomatic group. These two Species constitute the Genus called Reasoning faculties.

In the analysis, of the faculties, the numbering corresponds to the figures on cut No. 2; hence, when the reader desires to know the location of an organ, he, or she, will find it by looking at that cut. Cut No. 1, gives the group of organs, and by comparing the two cuts you can tell what organs belong to any group; and, by studying the nature of each faculty, it will be easy to read character by the general rules. Cut No. 3, gives the only accurate mode of ascertaining the true size of the intellectual powers as compared with other parts of the same head. The Phrenometer gives the absolute size of each organ as compared with the average of heads. Cubic measure gives the size of one region as compared with another in the same head, and also with the average of heads.



[CUT NO. 2.—INDIVIDUAL ORGANS.]

The above cut shows the varieties into which each Species is divided—that is, the individual organs. The printed figures in it correspond to the numbering of the organs in the Classification of the Faculties (by the author), and in the Table of Phrenometer measurements that follow. In that Table there are three columns of Sizes given. If an organ is less than the lowest, call it *very small*; if between small and average, call it *moderate*; if between average and large, call it *full*; and if over large, call it *very large*. This will bring it to suit the Key given in the preface. The same remark applies to the table of tape measurement, and to the description of the organs given in this work.

TABLE OF PHRENOMETER MEASUREMENTS.

Nos. of organs.	Abbreviated names of the organs.	SIZES.		Initials of names.	Nos. of organs.	Abbreviated names of the organs.	SIZES.		Initials of names.
		Small.	Large.				Small.	Large.	
1	Amat.	2 $\frac{1}{2}$	3	3 $\frac{7}{8}$	29	Faith.	4 $\frac{3}{4}$	5 $\frac{1}{8}$	5 $\frac{1}{2}$
2	Mus. motion.	2	2 $\frac{1}{4}$	3 $\frac{1}{2}$	30	Mimicry.	4 $\frac{1}{2}$	5	5 $\frac{1}{2}$
3	Anim. Sens.	1 $\frac{1}{4}$	2 $\frac{1}{2}$	3 $\frac{1}{4}$	31	Sympathy.	4 $\frac{1}{4}$	4 $\frac{7}{8}$	5 $\frac{1}{4}$
4	Philopro.	3 $\frac{1}{4}$	4	4 $\frac{3}{4}$	32	Benevolence.	4 $\frac{1}{4}$	5	5 $\frac{3}{4}$
5	Parent.	3	3 $\frac{3}{4}$	4 $\frac{1}{2}$	33	Submiss.	4 $\frac{1}{2}$	5 $\frac{1}{8}$	5 $\frac{3}{4}$
6	Inhab.	3 $\frac{3}{4}$	4 $\frac{1}{2}$	4 $\frac{1}{2}$	34	Hope.	4 $\frac{1}{2}$	5	5 $\frac{1}{2}$
7	Adhes.	3 $\frac{1}{8}$	3 $\frac{3}{4}$	4 $\frac{1}{2}$	35	Firmness.	4 $\frac{1}{2}$	5 $\frac{1}{8}$	5 $\frac{3}{4}$
8	Grega.	3	3 $\frac{1}{2}$	4	36	Consci.	4 $\frac{1}{4}$	5	5 $\frac{3}{4}$
9	Pneu.	2 $\frac{1}{4}$	2 $\frac{3}{4}$	3 $\frac{1}{4}$	37	Com. Names.	0	0	0
10	Hydrat.	2 $\frac{1}{2}$	3	3 $\frac{1}{2}$	38	Prop. Names.	0	0	0
11	Aliment.	2 $\frac{1}{2}$	2 $\frac{3}{4}$	3	39	Individ.	3 $\frac{3}{4}$	4 $\frac{1}{2}$	4 $\frac{3}{4}$
12	Vitat.	2 $\frac{1}{2}$	3	3 $\frac{1}{2}$	40	Form.	3 $\frac{3}{4}$	4 $\frac{5}{8}$	5
13	Combat.	2 $\frac{3}{4}$	3 $\frac{1}{4}$	3 $\frac{3}{4}$	41	Size.	3 $\frac{3}{4}$	4 $\frac{5}{8}$	5
14	Resent.	3	3 $\frac{1}{2}$	4	42	Weight.	3 $\frac{3}{8}$	4	4 $\frac{5}{8}$
15	Destruct.	2 $\frac{1}{2}$	3	4	43	Color.	3 $\frac{3}{4}$	4	4 $\frac{5}{8}$
16	Secret.	3 $\frac{1}{4}$	3 $\frac{5}{8}$	4	44	Event.	4	4 $\frac{1}{2}$	5
17	Acquis.	3 $\frac{1}{2}$	3 $\frac{7}{8}$	4 $\frac{1}{4}$	45	Locality.	3 $\frac{3}{4}$	4 $\frac{3}{8}$	5
18	Caution.	4 $\frac{1}{2}$	4 $\frac{3}{4}$	5 $\frac{1}{8}$	46	Time.	3 $\frac{1}{2}$	4 $\frac{1}{4}$	5
19	Watch.	4 $\frac{1}{4}$	4 $\frac{5}{8}$	5	47	Melody.	3 $\frac{1}{4}$	3 $\frac{7}{8}$	4 $\frac{1}{2}$
20	Contin.	4	4 $\frac{5}{8}$	5 $\frac{1}{4}$	48	Order.	3 $\frac{3}{4}$	4 $\frac{1}{8}$	4 $\frac{1}{2}$
21	App.	4 $\frac{1}{4}$	5	5 $\frac{1}{4}$	49	Number.	3 $\frac{1}{4}$	3 $\frac{5}{8}$	4
22	Self-Esteem.	4	4 $\frac{3}{4}$	5 $\frac{1}{2}$	50	Comp.	4	4 $\frac{1}{2}$	5
23	Construc.	3 $\frac{1}{4}$	3 $\frac{3}{4}$	4 $\frac{1}{4}$	51	Caus.	4	4 $\frac{1}{2}$	5
24	Ideality.	4 $\frac{1}{4}$	4 $\frac{3}{4}$	5 $\frac{1}{4}$	52	Meth. (Wit.)	4	4 $\frac{1}{4}$	5
25	Neatness.	4 $\frac{1}{4}$	4 $\frac{3}{4}$	5 $\frac{1}{4}$	53	Analogy.	4	4 $\frac{1}{4}$	5
26	Harmony.	4 $\frac{1}{4}$	4 $\frac{1}{2}$	4 $\frac{3}{4}$	54	Suggest.	4	4 $\frac{1}{4}$	5
27	Imitation.	4 $\frac{1}{4}$	4 $\frac{3}{4}$	5 $\frac{1}{4}$	55	Inquis.	4	4 $\frac{1}{4}$	5
28	Wonder.	4 $\frac{1}{2}$	4 $\frac{7}{8}$	5 $\frac{1}{4}$		Vital Tenae.	0	$\frac{5}{8}$	1 $\frac{1}{4}$

Compare the written and printed figures to see whether your organs are more or less than average size; then, examine temperament, education, etc., and see how their action is modified. The Phrenometer prevents all flattery, exposes every false estimate formed of yourself, and exhibits you as you really are.

PHRENOLOGY

Is the SCIENCE OF MIND ; or Phrenology is a system of Mental Philosophy that explains the laws of mind, and points out the primitive power of each mental faculty. It also furnishes the world with a full, correct, and beautiful system of Moral Philosophy that can be easily explained and understood.

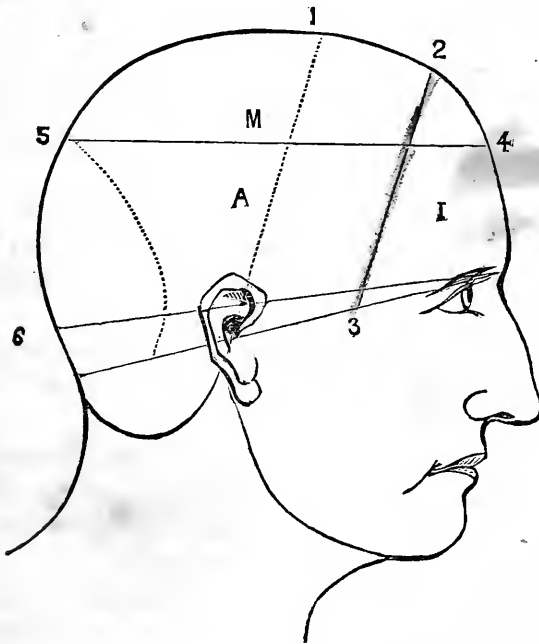
Phrenology is that mental geography that points out the boundary line of each Phrenological organ ; describes each mental faculty, and teaches us the course as well as the beautiful meanderings of that stream in whose channel flow all our thoughts, feelings, affections, and desires.

I. *The first thing to be done in the study of your own or any other person's character, is to obtain the size of the head.* For the volume of Brain, "other things being equal," is the measure of mental power ; hence, if all the modifying conditions are good, the larger the brain the more *mind* a person will possess.

Note.—By placing the hand on the head of the person while he is talking in the usual tone of voice, you will feel a vibration of the brain. If this vibration is scarcely perceptible, the *skull is thick* ; if you feel it sensibly, the skull is *medium* ; and if you feel it very plain, the skull is *thin*. By this you can, with little practice, know whether the *brain* is *large* or *small* in proportion to the *size of the head*. By noticing the size of the bones, joints, etc., in connection with the vibrations, you need make no mistake ; for where the joints and bones are large, the skull is apt to be *thick*. But if the mind has been greatly exercised, the skull may be thin in the part exercised, although the bones are large ; hence the vibrations should be resorted to if you desire to know the thickness of the skull.

II. *Ascertain the proportion that one REGION bears to another, to see which class of faculties predominate, and rule the character.*

To ascertain the relative size of these regions, draw a line from the opening of the ear to the Coronal Suture, as No. 1 in the annexed cut, dotted line. Then draw a line from the highest point of the zygomatic arch parallel to the first (dotted line), as in cut No. 3, from 2 to 3; another line from the top of Comparison to the bottom of Self-esteem, 4, 5. All in front of the first line belongs to the *Intellect*. Notice the height, breadth, and depth of the forehead to the line 2, 3, and you can judge of the intellectual capacity of the individual. All above the line 4, 5, shows the moral character of the individual, and all behind the line 2, 3, and below the line 4, 5, shows the size of those faculties common to men and animals—animal region.



CUT NO. 3.—GENERAL DIVISION.

GENERAL RULES FOR DETERMINING CHARACTER.

RULE 1. If the Intellect predominates, it indicates an intelligent person.

RULE 2. If the Moral powers are large, goodness, integrity justice, and philanthropy will be prominent traits of the individual.

RULE 3. When the Animal group greatly predominates over the Moral, the stronger dispositions will be to immoral conduct.

RULE 4. If the Moral and Intellectual groups both predominate over the Animal, the person will be an intelligent, moral, upright individual, and desire the well-being of all.

RULE 5. If the Moral and Intellectual powers are good, and the back part of the head well developed, there will be much perseverance and energy in his own department of business.

RULE 6. If the Ambitious, Domestic, and Animo-Vital forces be large, and the Protective small, there will be a lack of policy, or scheming, and a strong desire to finish what you undertake before you leave it—a necessary condition to great success. But,

RULE 7. If the Animo-Vital forces, Ambitious, and Domestic powers be small, and the Protective large, there will be a continual display of policy, managing, planning, scheming and changing, without finishing anything properly.

RULE 8. If the Intellectual and Moral powers be large, and the Animo-Vital forces be small, the individual will lack energy, and force of character.

RULE 9. If the Intellectual, Ambitious, Domestic, and Animo-Vital forces be large, and the Moral small, the person will be intelligent, forcible, and energetic, but lack moral worth and integrity, and may be a *very bad* person.

RULE 10. If the Intellectual, Ambitious, Domestic Animo-Vital forces, base of the brain, Acquisitiveness, Secretiveness, and Constructiveness be large, and the Moral powers small, the person will be constantly laying plans on a large scale to cheat and defraud somebody. But,

RULE 11. If the Ambitious, Domestic, Animo-Vital forces, Acquisitiveness, Secretiveness, and Constructiveness be large, and the base of the brain and Intellect be small, the individual will defraud on a small scale—commit petty larceny, or steal hens, eggs, fruit or melons !

RULE 12. If the Intellectual and Protective organs are large, and the Coronal region small, we have an intellectual animal.

RULE 13. If the Protective and Coronal organs are large, and the Intellectual small, we have a religious animal—a persecutor for opinion's sake—with large caution, does good through fear, and would compel others to be of his opinion if he had the power.

RULE 14. If the Social and Animal are large, you have a social animal—with the Domestic added—a domestic animal.

RULE 15. If all the regions are well balanced, under proper circumstances, you will have a moral, intelligent, social, kind, friendly, domestic person, with purity of intention, honesty, and love of truth ; but will lack energy and point of character—be too well balanced for any faculty to take the lead—may be good for NOTHING !

This class often brings Phrenology into disrepute, because small circumstances control them, and cause them to commit some crime, and then, as their Animal nature does not predominate, Phrenology is said to be *at fault*, WHEN IT IS NOT.

No class needs the advice of a judicious, honest Phrenologist more than this, especially while young. Thousands suffer for want of this advice, and pass through the world as mere drones, yet possess fine heads ; and others are plunged into crime and degradation, who might have been saved by this much-laughed-at science. The well-balanced head is often the most unfortunate we have.

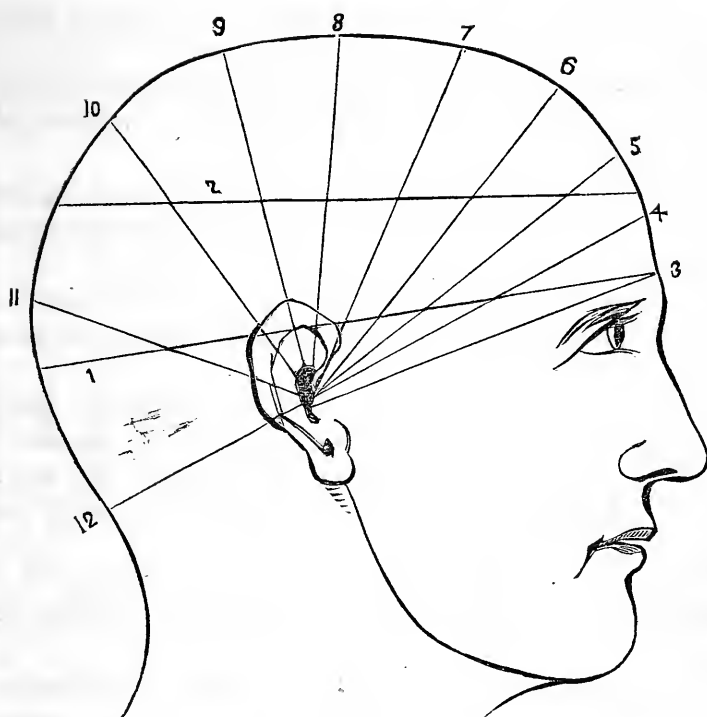
† As there are many who are not sufficiently acquainted with the science to use the Phrenometer, there should be some way provided for them ; hence, I have formed a table by which any one can take a tape, with inches, eighths, etc., marked on it, and ascertain the leading traits of his own character and natural ability without any assistance.

TABLE OF TAPE MEASUREMENT.

	1 Circumference over the Perceptives.	2 Circumference over the Repetitives.	3 From ear to ear over Qual. Perceptive.	4 From ear to ear over Relative Percept.	5 From ear to ear over Repetitive Org.	6 From ear to ear over Diplomat. Org.	7 From ear to ear over Social Organs.	8 From ear to ear over Sustaining Org.	9 From ear to ear over Moral Organs.	10 From ear to ear over Ambitious Org.	11 From ear to ear over Domest. Organs.	12 From ear to ear over Amino-vital Or.
SMALL.	21	20 $\frac{3}{8}$	11	11 $\frac{1}{8}$	12	12 $\frac{1}{8}$	12 $\frac{1}{8}$	13 $\frac{1}{8}$	14 $\frac{1}{8}$	12 $\frac{3}{4}$	11	8
AVERAGE.	22	21 $\frac{3}{8}$	11 $\frac{3}{4}$	12 $\frac{1}{8}$	12 $\frac{3}{4}$	13 $\frac{1}{8}$	14	14 $\frac{3}{8}$	15	13 $\frac{3}{4}$	12	9
LARGE.	23 $\frac{1}{8}$	23	12 $\frac{3}{4}$	13	33 $\frac{3}{4}$	14 $\frac{1}{8}$	14 $\frac{1}{8}$	15 $\frac{1}{8}$	15 $\frac{1}{8}$	14 $\frac{3}{4}$	13	10

REMARKS.—If your head is less than small, call it *very small*. If larger than large, call it *very large*. If between small and average, call it *moderate*; and, if between average and large, call it *full*.

The tape should pass over the head where the lines do in the cut, and the figures at the end of the lines in the cut correspond to those at the head of the columns in the table, and the following rules also correspond to the measurements. Study them closely.



CUT No. 4.—TAPE MEASURE.

1st MEASURE.—This gives the circumference round the Perceptives. If this is large and the head low, there is less brain than when the head is high but less in size round it, and the large, low head gives a character less moral, social, and humanitarian than a higher one.

2nd MEASURE.—When this is larger than the first it shows more or less of the Encephalic Temperament. See Temp.

3d MEASURE.—Gives the size of the Qualitative Perceptives, and shows the ability to observe things and their qualities.

4th MEASURE.—Size of the Relative Perceptives, and shows the ability to comprehend the relation of external objects, events, locations, dates, sounds, etc. They are indispensable to rapid progress in literature and learning.

5th Measures the reflectives, and shows the ability to rea-

son, comprehend first principles, and to manifest a sound judgment.

6th Measures the diplomatic group, and shows the ability to act as a diplomatist, either in foreign treaties, or lesser diplomacy at home.

7th Measure, social group, shows the social capacity, amount of kindness, generosity, faith—ability to mimic and comprehend character, and gives trust in men, and their integrity.

8th Measure, sustaining group, ability to bear up under reverses of fortune, to sustain losses, and not grieve about what is inevitable.

9th Measure, moral group, shows honesty, integrity, justice.

10th Measure, ambitious and regulating group, amount of ambition, pride, dignity, self-respect—an aspiring, lofty, elevated feeling, love of character, and continuity of thought and feeling.

11th Measure, domestic group, fondness for home and all its endearments, and gives an impulsive, forcible, go-a-head disposition.

12th Measure, animo-vital forces, amount of sexual ability, fondness for exercise, and an ability to discover atmospheric changes. This development has much to do with the size of the lungs, force, energy, and an industrious, busy turn.

REMARK.—The 3d, 4th, 5th and 6th measures, when large, give a great intellect, with the 10th, 11th and 12th measures also large gives an ability to become more than a common person, and with the artistic group large will be refined—add the executive group and you have a business man.

The following system of cubic measurements compiled from the Edinburg Phrenological Journal, republished by Fowler & Wells, N. Y., is in my opinion the only *reliable* measure of the volume of the brain, and of its various groups, now before the world. We can attain to great accuracy with the eye and our fingers, but all mechanics, for nice work, require something better than the eye; and Phrenologists must not be an exception to the rule.

TO FIND THE CUBIC INCHES IN THE WHOLE HEAD, measure

with the calipers from the center of Gregariousness, to the center of Gregariousness—from Secretiveness to Secretiveness,—from Acquisitiveness to Acquisitiveness, and from Constructiveness to Constructiveness. Add the four measurements together, and divide by *four*, and you have the average breadth of the head.

Measure from the base of Amativeness to the top of Inhabitiveness,—from the opening of the ear to the top of Caution, and from the center of Individuality to the top of Comparison. Add these three measures together and divide by three; and you have the average height of the head.

From Eventuality to the bottom of Self-Esteem is the average length of the head. Multiply the *width* by the *height* and that product by the *length* and you have the cubic inches of the whole head.

CUBIC MEASURE OF THE PARTS OF THE HEAD. To find which region of the head is largest, measure each part separately, as follows:

I.—ANTERIOR REGION—INTELLECTUAL FACULTIES.

Breadth—from the outer part of Melody to the outer part of Melody. *Length*—from Form to the top of Comparison. *Height*—from the meatus (opening of the ear) to the center of Time.

II.—CORONAL REGION—MORAL AND SOCIETARY SENTIMENTS.

Breadth—from the front of Sympathy to the back of Firmness. *Length*—from the outer part of Ideality to the outer part of Ideality. *Height*—from the meatus to the top of Caution.

III.—LATERAL REGION—PROTECTIVE FACULTIES.

Breadth—from the front of Acquisitiveness to the back of Secretiveness. *Length*—from the meatus to the top of Caution. *Height*—average width of the head.

IV.—POSTERIOR REGION—DOMESTIC GROUP.

Length from Amativeness to Self-Es. *Breadth* from Combativeness to Combativeness. *Height*, from meatus to Continuity.

RULE. Multiply the *breadth* by the *length*, and that product by one-third of the *hight*—the result will be the cubic measure of the given part.

EXCEPTION. In measuring the lateral region, the *hight* measures both sides at once, hence we do not use one-third as in the other regions. We multiply the length by the breadth, and the product by the *hight*—i. e. the average width of the head, which gives the cubic inches of both lateral regions at once.

1. The Anterior (Intellectual) region equals *one-tenth* of the whole head.

2. The Coronal (Moral) region equals *two-tenths* of the whole head.

3. The Lateral (Protective) region equals *four-tenths* of the whole head.

4. The Posterior (Domestic) region equals *three-tenths* of the whole head.

These make *ten-tenths*—the parts equal the whole head.

These results were arrived at by Mr. Stratton, of Aberdeen, Scotland, from ten years' experience, and the measurement of three thousand skulls, busts, and heads, with great care, and minuteness, and proved to be mathematically correct.

I here repeat that this measure, and that of the Phrenometer are the most absolutely correct methods we have of ascertaining size, and Dr. Powell's Temperaments are the only reliable mode of ascertaining the quality of the Brain. When we know the modifying conditions, then size is *absolutely the measure of POWER*. Not the size of one organ as compared with another on the *same head*, but as compared *with the average of the human race*. Two bars of iron of precisely the same size and texture, will be equally strong. The same is true of two organs, or heads. Temperament,—education,—excitability, etc., show the texture, and when this is known accurately, size measures the actual power.

We will now present a table of cubic measurements, and then present what we consider the only true, and really useful

system of Temperaments now before the world, which will be followed by an analysis of the Mental faculties.

TABLE OF CUBIC MEASUREMENTS.

CUBIC MEASUREMENT OF THE HEAD
OF

M _____

Given by _____

the day of 18

	<i>Cubic inches of the head.</i>	<i>Frontal Region— Intellectual Powers.</i>	<i>Coronal Region— Moral Powers.</i>	<i>Two Lateral Regions, Protective Powers.</i>	<i>Posterior Region— Domestic Powers.</i>	<i>Proof—parts equal to the whole.</i>
1— Very small, minus,	20	2	4	8	6	20
1 Very small,	30	3	6	12	9	30
1+ Very small, plus,	40	4	8	16	12	40
2— Small, minus,	50	5	10	20	15	50
2 Small,	60	6	12	24	18	60
2+ Small, plus,	70	7	14	28	21	70
3— Moderate, minus,	80	8	16	32	24	80
3 Moderate,	90	9	18	36	27	90
3+ Moderate, plus,	100	10	20	40	30	100
4— Average, minus,	110	11	22	44	33	110
4 Average,	120	12	24	48	36	120
4+ Average, plus,	130	13	26	52	39	130
5— Full, minus,	140	14	28	56	42	140
5 Full,	150	15	30	60	45	150
5+ Full, plus,	160	16	32	64	48	160
6— Large, minus,	170	17	34	68	51	170
6 Large,	180	18	36	72	54	180
6+ Large, plus,	190	19	38	76	57	190
7— Very large, minus,	200	20	40	80	60	200
7 Very large,	210	21	42	84	63	210
7+ Very large, plus,	220	22	44	88	66	220

By comparing the written figures which represent the size of your head and its different regions, with the printed figures over the written ones, you can by referring to the printed size on the left see how large your head is, and the proportion between one region and another.

The measurements are from 20 to 220 cubic inches,—120, therefore, is the medium or average, and I venture this is about as near correct as we can get in the present state of the science.

Although this mode of measuring is well nigh infallible, I fear that it will cause many to fall out with Phrenology. There are but few who like to have it shown to a certainty, that they are inferior to what they had before supposed. Many have been told that they have large heads, and that "*other things being equal*," size measures power. They *wilfully* forget these *other things*, and boast of their massive brains, and gigantic minds. But this mode of measuring the parts often shows that these large-headed people have most of their brains located in that region common to *men* and the *lower animals*, while the Intellectual and Moral regions are *deficient*. And as this does not agree with the opinions they have formed of themselves, they often turn against the science, and its practitioners.

But it is time that this phrenological flattery was done away, because people are now beginning to get charts that they may know what to follow. And if they are made to think that they will prosper well in professional life, and embark in it, but fail, Phrenology suffers as well as the deceived person who relied on a false opinion. And one great reason why Phrenology has been brought into disrepute in some places is, because many of our would-be lecturers on Phrenology are ignorant of its modifying conditions—size—proportion—temperament—education, &c., and I do sincerely hope that the day is not far distant when all phrenological and other quacks will be driven from the field by an intelligent community, as sores upon the public body—mere leeches and vampires who live by their bloated pretensions off a deceiving yet trusting public.

There are persons whose heads are below average, yet hav-

ing their intellectual lobes larger than any other, a good education, an active brain, and good opportunities, manifest more intelligence, and become more useful than others whose heads are large, or even very large, with different modifications. This often induces those who are ignorant of the cause of this apparent discrepancy, to doubt Phrenology, but when they learn that *proportion*, and *texture*, are as important as size itself, they will pay more attention than they now do, to the modifying conditions.

If the brain be soft and flabby, the mind will be dull, listless, and lazy. If the *texture* be *dense* and *firm*, yet *coarse*, and the brain large, the person will have *mental power*, but lack mental activity. If the brain be firm, *dense*, and fine, and of good size, with a well developed intellectual lobe, the person will possess *power*, *vigor*, and *activity*, and if he has enjoyed good advantages, will be truly great,—and this knowledge can be known only by the Human Temperaments.

To know the TEXTURE of the BRAIN, determine its POWER and ACTIVITY, and be able to judge of CONSTITUTIONAL ABILITY, you must study

HUMAN TEMPERAMENTS.

Temperament is a mode of being, sui-generis, compatible with life, health, and longevity.—POWELL.

There are but two Temperaments among primitive races,—SANGUINE and BILIOUS—which, with their combinations, may be called PRIMITIVE, or VITAL.

There are two Temperaments in civilized nations that are engrafted on the primitive, and result from the modes of living in civilized life, and may therefore be called ADJUNCTIVE. They are LYMPHATIC, and ENCEPHALIC.

There are, then, *four* Temperaments, Sanguine, Bilious, Lymphatic, and Encephalic, all of which can be told by the shape of the head, although there are other signs that may, to a certain extent, be relied upon; yet they are not uniformly the same, and vary (once in a while) in the same combination of temperaments. They are, however, uniform in the simple or

single temperaments; but in all cases the *shape of the head* takes precedence in deciding temperament.

The shape and size of the head, and the size and proportion of the limbs, apply to *all races*, but the hair, eyes, nose, lips, and complexion apply to the *white race only*, and then only as helps, that vary too much to be positively relied upon in all cases.

I.—SANGUINE TEMPERAMENT.



[CUT NO. 5.—ALEXANDER HOOD, VISCOUNT BRIDGEPORT.]

SIGNS.—The head is large, the brain is neither very dense, nor active. The forehead recedes,—the perceptive organs are large,—the reflective are apparently small,—the back of the head is short,—the vertex is relatively more elevated, but not so fully expanded,—the root of the nose is ruff and prominent,—the whole cerebellum, especially the outer portions, large and full, and the head sits straight on the neck (cervical column). The limbs, and all parts of the body, are of good size,

round, and so well proportioned that it generally gives beauty of person.

The *hair* is light, (not sandy or red)—the *eyes* are of a blueish white, with white specks in the blue ground,—the *nose* large and sometimes convex on the bridge,—the *lips* are large, the upper one thicker than the lower, and the *skin* is clear and fair.

CHARACTER. This Temperament gives bravery, fortitude, courage, nobility, kindness, generosity, forgiveness, hopefulness, submissiveness, integrity, great presence of mind, strong intuitions, good judgment, and memory, quick perceptions, and correct conclusions in the business followed. They seldom harbor revenge, or malice. From the shortness of the back lobes, the internal motives are generally too feeble to urge their possessor after fame, spoils, or dominion; and when the causes which produce motives cease, the motives also cease; and this often gives apparent fickleness. Those of this temperament never seek power, and always lay it down when the purpose is fulfilled for which it was given. They are generally trustworthy in office and mostly true to the will of their constituents.

OCCUPATIONS. They are not adapted to sedentary habits, or studious pursuits, and they generally hate hard study and close confinement. They often become great by official appointment. They are well suited to *mechanic arts*, *descriptive sciences*, *horticulture*, *agriculture*, and occasionally to the *fine arts*. They can learn science, and often possess great general information, but seldom develope science, or manifest originality of thought.

ILLUSTRATIONS. * Generals Washington and Scott, Lord Cornwallis, Dr. Casper Wister, Sir Ralph Abercromby, Rt. Hon. Alex. Hood Viscount Bridgeport, Petrarch, Rev. Joshua Soule, D. D., Bishop of Tenn.; Charles XII, king of Sweden.

* Cuts 5, 6, 7, and 8, have been kindly furnished by the publishers of Dr. Powell's History of the Temperaments, which is embellished by more than fifty such cuts, illustrative of all the Temperaments; and every reader of this book should obtain that, as the examination of those cuts would be valuable to all who wish to study Temperament, or choose companions by that method.

II.—BILIOUS TEMPERAMENT.



[CUT No. 6.—TASSO.]

SIGNS.—The head is less, but the brain more dense than the Sanguine—forehead recedes—perceptives large—reflective moderate—back (posterior) part of the head much developed backward and upward—head lower at firmness—top not expanded—head more contracted at the sides, less developed downward, and more backward, and more obliquely on the neck than the Sanguine. The body is more lean, angular, and abrupt; muscles moderate in size, but firm and dense; the veins are larger, but the pulse is less active than in the Sanguine organization.

In the white race there are two varieties—the Black, and Red-haired. In the dark variety the *hair* is black, or very dark brown—*eyes* dark—*nose* large, and often aquiline, but sometimes long and pointed, nares large, and the *alæ* thin, lips large, upper one the larger; *skin* dark or brown. In the Red variety the *hair* is red, *eyes* blueish gray, and *skin* florid.

CHARACTER. Persons of this temperament have quick, powerful perceptions, and their conclusions are sometimes bewilderingly rapid. Their force and energy excel the Sanguine, and they

are easier impressed, and the impression lasts longer, and leads to stronger, and longer continued action, because it is less elastic, and does not cease to feel, and act when the cause is removed; hence may become morbid even to insanity. He has a *will* of his own, builds his own fortune, creates his own destiny, and yields authority, or power with great reluctance. It gives toughness, and an iron endurance of toil, exposure, and hardship. It gives us men of facts, but seldom produces thorough scholars, because of its restless disposition.

OCCUPATION. It is suited to the elementary and descriptive sciences—to active, rugged pursuits, and occupations, out door life, and to hard labor; and with favorable phrenological developments, is the organization for great projects, as it assumes great responsibilities.

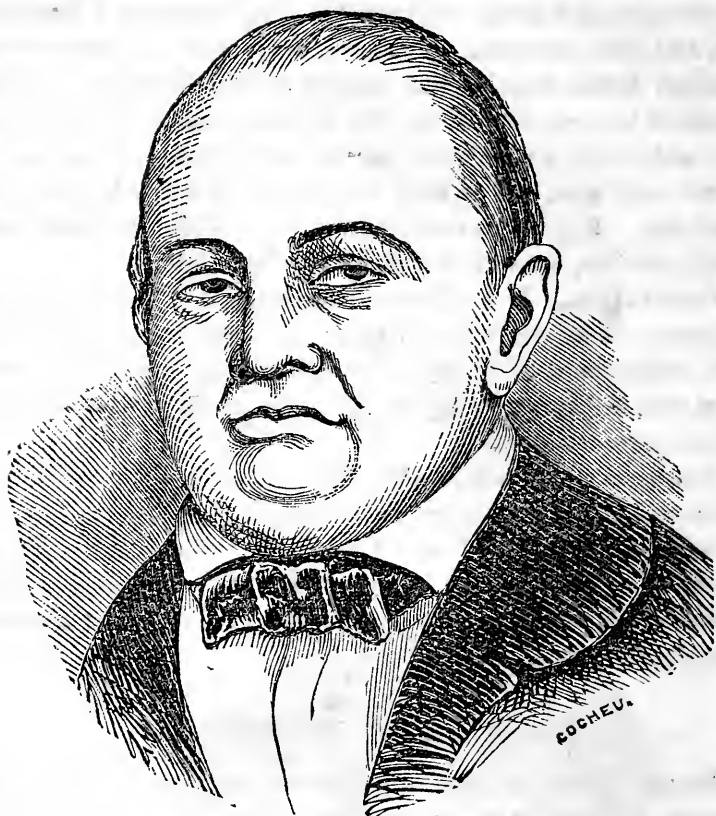
ILLUSTRATIONS. Mahomed, Cortez, Dante, Pizzarro, Tasso, Charles XII, Charlemagne, Lady Huntington, Francis king of France, Robert Dale Owen, Rev. S. A. Latta of Cin., Dr. J. Fowlkes of Tenn., John Augustus of Boston, Mass., and Mary Runkle, murderess, N. Y. Illustration of the Red or *Xanthus* variety, Thomas Jefferson.

III.—LYMPHATIC TEMPERAMENT.

SIGNS.—Head is large and quadrangular; the forehead is square, perpendicular, and after the appearance of the lymph the head becomes globular, wide at the base, and larger, and the brain spreads like bonny-clabber, or cooked turnips. The body is above medium size, full and soft.

The *hair* has a light, flaxen appearance—the *eyes* of a dirty blue, their lids half closed—*nose* pug, and large, *lips* thick, and cleft straight—huge cheeks, and *skin* clear, and of a pale white.

CHARACTER. Disposition slightly irritable; is slow and lacks enterprize and true greatness. It produces moral worth; often gives fine scholars, and is not a bad, or lazy temperament. The fat person may be lazy, but fat and lymph are two different things.



[CUT 7.—VAN-TA-GIN,—CHINESE GENTLEMAN.]

OCCUPATION. One that requires but little exercise. It often gives good book-keepers, bar-tenders, landlords, and school teachers.

ADVICE. To decrease lymph, live on dry food, spare diet, and drink but little. This will reduce you to comfortable dimensions, and adapt you to more mental occupations.

ILLUSTRATIONS. Van-ta-gin, a Chinese gentleman of distinction, Emperor Theodocius, Charles IV of Spain, Augustus, king of Saxony, and Ferdinand of Sicily.

IV. ENCEPHALIC TEMPERAMENT.



[CUT 8.—REV. RHEINSTADT.]

SIGNS. The head is large and quadrangular, and widens from the base upward—is fuller at the parietal ridges than anywhere else, and is rather broad and flat on top; the lateral portions of the cerebellum are feeble, and the neck small, while the forehead is large and projecting. The bones and muscles are small, the thorax narrow, and abdomen small.

The *hair* is light, thin, lank, and fine; the *eyes* of a muddy blue, or a dark gray; *nose* small and turns up at the extremity; *lips* thin, the lower one the more prominent, and always slight-

ly turned out; *skin* pale, and opaque, and the countenance serious, and appears gloomy. This temperament when pure can not accomplish much even with its large head, and should change it with exercise, amusement, and freedom from mental excitement.

CHARACTER. Thoughts and actions slow, yet there is capability of great learning, and profound discrimination. The body wears but little, and all changes are so slow, and the adaptation of all its parts so complete that health and long life frequently result. Greatness never comes from this temperament alone.

ILLUSTRATION. Rev. Rheinstadt, copied from Lavater into Dr. Powell's work. It is hard to find illustrations, they are so rare.

COMBINATIONS OF TEMPERAMENTS.

We seldom find unmixed temperaments, because they are combined in mixtures of two, three, and sometimes four, in one individual, each combination giving a general character of its own, and has *signs* peculiar to itself.

The combinations are more frequent and useful than the single temperaments, because the physician will find that some combinations will, while others will not bear certain kinds of medicine; and certain unions of temperaments in marriage will prove disastrous to offspring. We will therefore present

V.—THE SANGUINE BILIOUS TEMPERAMENT.

SIGNS. Head is small and the brain dense and compact. The posterior lobes are more developed, relatively, than the Sanguine; the anterior ones more perpendicular than either Sanguine or Bilious; the perceptive are less; the forehead is never expanded, and the cerebellum is never enough developed to lead to brutal excess. The body seldom exceeds medium size, chest round, abdomen slender, person well proportioned, and very erect; bones relatively large, muscles slender, and very compact, giving great strength, and power of endurance. They are

generally very deceiving in their looks, because being small they are under-rated. Being composed of *two vital* temperaments, it is tough as whalebone, and enduring almost beyond belief, and possessed of muscular action equal to its endurance.

Hair coarse, bushy, thick set, and black or dark brown; but sandy in the Xanthus variety—*eyes* deep blue or blueish gray, —*nose* straight on the dorsum—*lips* of moderate thickness and equal prominence—*skin* where it is excluded from the light, is very fair—when exposed it assumes a red tan color.

CHARACTER. Very active and restless, and well suited to Mathematics, Astronomy, Chemistry, Botany, and Geology—to scientific explorations, and warlike life. But they generally lack that power of plan and system of movement requisite for such positions as were filled by Bonaparte, Washington, or Scott, yet they make good subalterns. They are not generally suited to mental toil under annoying circumstances, as they become rash, and irritable. This temperament is sometimes attended with a capricious temper, but there are many exceptions.

OCCUPATIONS of every description may be filled by this temperament.

DISEASES of this temperament are generally of acute form.

ILLUSTRATIONS. Daniel Boone, Prof. Z. Freeman, Prof. J. Milton Saunders, John B. Gough the Temperance lecturer, Lorenzo Dow, John C. Fremont, Gen. Jackson, Spencer H. Cone, D. D., Col. J. H. Lane of Kansas.

VI.—THE SANGUINE LYMPHATIC TEMPERAMENT.

SIGNS. Head of good size and nearly round—base of the head broad, temples well filled out, and the top rounded off. The body is of good size and fair proportions, plump and soft.

The *hair* is light, thin, and soft; *eyes* sky blue, soft and agreeable; *nose* short and straight; *lips* thick and equally developed, and the *skin* is white, clear, and apparently transparent, and in the eyes of lean, dark complexioned people they are very beautiful.

CHARACTER. They are mostly even tempered and hard to

rouse ; but then for the moment they are revengeful, vindictive, and cruel, and sometimes on the spur of the moment strike their victims dead at their feet, and many men of good minds and fine talents are criminals to-day in consequence of this hasty organization. They seldom fight, but kill. They are often amatory, and being beautiful, are often successful in licentiousness.

OCCUPATIONS. They make good clerks, book-keepers, musicians, and are generally honest and trustworthy—their temper being their worst foe.

ILLUSTRATIONS. Nero, Judge Story, Wm. Wirt, Ferdinand of Naples, Abby Hutchinson the vocalist, Geo. Wilson of N. Y., murderer.

VII. THE SANGUINE ENCEPHALIC TEMPERAMENT.

SIGNS. The head is of good size, the lateral portions of the cerebellum are feeble, and the neck slim. The forehead is nearly vertical, the upper parts full ; the back of the head is quite well developed, but little developed round the eyes ; the sides of the head are flattened, the upper parts (parietal ridge) much expanded ; the temples are often depressed, and the hemispheres are included between two very near parallel lines. A line drawn from the condyles of the occipital bone to the lower extremity of the upper front teeth, will be very nearly parallel with the top of the head. The body is light and slender, muscles thin and flaccid, and the bones are small, and have but slight muscular impressions.

The *hair* is light, and rather fine ; the *eyes* pale blue. [I have seen some of this temperament who had *hazel*, *light gray* and very light brown eyes.—J. G. B.] The *nose* is slender, and generally straight on the dorsum ; the *lips* are of moderate thickness, the lower one slightly more so than the upper, (unless the Sanguine element is strongest,) and slightly turned out, and the skin is fair, but less clear than the Sanguine Bilious.

CHARACTER. Persons of this temperament are not always adapted to the rude conflicts of life, nor to develop science, but they study science well, and often become bright scholars ;

but they are mostly book-worms. They love the fine arts, and shun rugged, coarse trades, and are mostly conservative and anti-revolutionary.

OCCUPATIONS. This temperament is mostly confined to the law, medicine, pulpit, and teaching—some are jewelers, tailors, clerks, and salesmen, and occasionally a painter, a poet, or an orator, yet there are few who become truly great, or original.

ILLUSTRATIONS. Cowper, the poet; Channing, Dr. Rush, Voltaire, Jno. A. Gurley, Geo. Combe, Prof. S. B. Morse, etc.

VIII. THE BILIOUS LYMPHATIC TEMPERAMENT.

SIGNS. The long back head of the Bilious, and the round smooth head of the Lymphatic—no sharp angles (in any lymphatic combination), about head or body—back lobes are of medium length, and rather broad with a well developed cerebellum, but less than the sang. temp. The forehead recedes less than the bilious, the skull above the eyes is not so sharp and prominent as bilious, or sanguine bilious, and the moral is full and gives a fine finish to the top of the head. The body is full, plump, round, and has a good share of muscular strength and activity, although not always large.

The *hair* is fine and brown, *eyes* brown, *nose* good size and generally straight, yet is sometimes aquiline, but oftener pugged, *lips* thick and equally developed, and the *skin* brown, the *face* is oval, and generally beautiful although dark, and are found quite often in Mexico and in the Southern states.

But when the xanthus element predominates the *hair* is yellow or sandy and sometimes coarse, the *eyes* a blueish gray, the *skin* redish and freckled. When the two elements are equal the *nose* is straight, when the bilious is strongest it is aquiline, and when the lymphatic is strongest it is pugged, and always of good size. The sandy tinge to hair or whiskers is always a sign of the xanthus variety of the bilious temperament.

CHARACTER. Persons of this temperament are generous, kind, hospitable, and unambitious. They have good judgments but care little for notoriety. They seldom get into the penitentiary, but a great many do into the beer shops, and they mostly love

that beverage too well, and many ruin themselves and families by its use.

OCCUPATION. Mechanics and agriculturists. They make just judges, and faithful public servants when not influenced by ardent spirits, and there is, now and then, an orator, a musician, an artist, or a poet, but they are seldom distinguished.

ILLUSTRATIONS. Some become distinguished, and when they do, it is from a love of their calling. Raphael, Gen. Nathan Green, W. Pinckney, Rev. L. L. Hamline, Aaron Ward, ex-M. C. from New York, Alexander W. Buel, M. C. from Michigan, Millard Fillmore (xanthus variety of bilious), P. T. Barnum.

IX. THE BILIOUS ENCEPHALIC TEMPERAMENT.

SIGNS. Head very long, front and back lobes well developed, sides of the head flattened, base narrow, forehead and parietal ridge well expanded, cerebellum narrow, yet large enough for motion, and small enough for sedentary pursuits. Body good size, and finely proportioned, dignified and handsome.

The *hair* is fine and brown, *eyes* brown, *nose* of good size and generally straight, *lips* tolerably thick and equal, and the *skin* dark, or bilious. When the bilious element is xanthus, it gives sandy hair, bluish-grey eyes, and reddish skin. When the bilious element is strongest, the nose will be apt to be aquiline, and turned up when the encephalic is strongest.

CHARACTER. Those of this organization are generous, kind, bold, philosophical, thoughtful and original, patient, tough and enduring. The bilious gives them power, and the encephalic removes the impatience of the bilious, and gives large front heads. They commit but few crimes, and generally are morally disposed.

OCCUPATIONS. They make good authors, editors, teachers, lecturers, preachers, and mechanics. When the encephalic element is in the predominance, there is a narrow cerebellum, and but feeble powers of mind, or body, and a lack of energy. Some guide nations—others can hardly maintain themselves, but all are intellectual and generally moral.

ILLUSTRATIONS. Lord Bacon, Professors Caldwell, Jackson; Chapman, and Powell; Columbus; late Chief Justice Marshall, James Brown, the Grammarian; Kirkland, the street preacher; Mrs. T. H. Kinsey, M. D., of Cincinnati; Wm. Cullen Bryant; Dr. Valentine, delineator of eccentric character; Ephraim Byrom, inventor of Universal Planetarium and Church clocks; Joseph Mazzini, Hosea Ballou, Geo. Wm. Curtis, etc.

X. THE SANGUINE BILIOUS LYMPHATIC TEMPERAMENT.

SIGNS. Head large and round, back lobes more, and the middle less, developed than the lymphatic; and the cerebellum developed downward more, and laterally less; glabella and supercilliary ridge more rough and the texture of bone less compact; head not so globular as the sanguine lymphatic, nor the corœa so beautiful as in the bilious lymphatic. The body is of good size, has a solid look, great strength and action, with very few superiors. Very few of them are handsome, yet they are often attractive.

Hair, brown, coarse and bushy; *eyes*, bilious blue; *nose*, rather short and straight; *lips*, thick and equal; *skin*, very fair, and when exposed to light becomes a tan color. The xanthus variety gives reddish, sandy or yellow hair, and bluish gray eyes. The predominance of the lymphatic temperament gives a pug nose, and a large share of the bilious gives the aquiline.

CHARACTER. There is in this constitution every variety of character, in vice and virtue, in talent and intellect, workers and shirkers, but always busy at something, and generally practical. They are generous and hospitable, gregarious in their attachments, and sometimes licentious in conduct. They are great boxers and fighters,—often head mobs and rebellions,—have a revolutionary feeling. When rightly employed they are a useful class of people, but when not, many of them find their way into prisons, yet many are found in the paths of literature, science and learning. Government should see to it that this and the sanguine lymphatic temperament be kept properly employed, and those having this temperament should avoid alcoholic stimulus as they value peace and happiness.

OCCUPATIONS. The head being large and the constitution strong they are capable (according to their phrenological developments) of filling almost any station in life, such as laborers, lecturers, lawyers, doctors, judges, professors, etc.

ILLUSTRATIONS. Hon. Judge Greene, U. S. Court; Baron Laray, Surgeon to Bonaparte; Stephen Girard; Pope Leo X.; Maj. Gen. Henry Knox, Dr. Spurzheim; Harris Bell, murderer; Richard Dunphy, artist; Thomas F. Meagher, Irish patriot; Geo. Law; Prof. John King, and many others.

XI.—THE SANGUINE ENCEPHALO-BILIOUS TEMPERAMENT.

SIGNS. Head a little larger and more compact than the sanguine encephalic—not so long, but a little broader,—the forehead is nearly vertical, and square, yet may be full and round,—the glabella is narrow, and rough like the sanguine bilious, but not so prominent,—the temples are usually depressed while the head is expanded above them. But these signs vary as one or another element predominates. The body is of good size and fine proportion, and generally tough, elastic and enduring. Some of the finest specimens of our race are found in this temperament, though some are below medium every way.

The hair is brown, and moderately coarse; *eyes* dark blue, *nose* moderate in size and straight; *lips* tolerably thick, lower one turned out a little; *skin* very white, but when exposed to the light is of a red tan color. The xanthus variety gives sandy hair, bluish gray eyes, and florid complexion; and a good share of the encephalic element gives a pugged nose, and the bilious an aquiline nose.

CHARACTER. Those of this organization are highly artistic, and it produces many masters of the fine arts. It gives great susceptibility, vivacity and courage, but seldom figures in the army or navy. Its dispositions and talents vary with the elements composing it, and with the phrenological developments.

OCCUPATIONS. This temperament gives laborers, artists, salesmen, musicians, lecturers, teachers, preachers, professors and orators; also some speculators.

ILLUSTRATIONS. Frank. Pierce; F. Bly, Phrenologist; Prof. Daniel Drake, Laurence Sterne, the wit; Charles Sumner, etc.

XII.—THE SANGUINE ENCEPHALO-LYMPHATIC TEMPERAMENT.

SIGNS. The head is large, and rather quadrangular; back lobes very broad; front lobes are elevated, broad, and prominent; the sides flattened, and the parietal ridge well developed, but not sharp; cerebellum broad; superciliary ridge but little developed, and the brain less dense than the bilious varieties. Body is full; soft, abundant, stringy muscles that hang loosely from their attachments, and the body is generally large and strong, and usually healthy.

The *hair* is light, or light auburn; *eyes* a pale blue; *nose* thick, short, and straight; *lips* of medium thickness, and equal; *skin* usually very fair.

CHARACTER. Those of this organization are patient, active, and do much in a life-time—have a good share of vitality—a fine mental organization, and but little irritability; it gives good scholars, great men, and a few original thinkers.

OCCUPATIONS. Architects, compilers, editors, diplomatists, and statesmen.

ILLUSTRATIONS. Jas. D. Taylor of Cincinnati, called pap Taylor; Maj. Gen. Lincoln, Chas. Dickens (Boz); Horace Greely, Swedenborg, Dr. Benj. Franklin, Sir John Franklin, De Witt Clinton, Wm. Penn, Lucretia Mott, Hon. Lewis Cass.

XIII.—THE BILIOUS ENCEPHALO-LYMPHATIC TEMPERAMENT.

SIGNS. Head large, and dense; back lobes broad; forehead round and compact; corona and hemispheres are not elevated, nor expanded; cerebellum rather narrow, but well developed downwardly, and the parietal ridge less prominent than the Sanguine Encephalo-Lymphatic Temperament. Body large, heavy set, square built, commanding in appearance, and often beautiful.

Hair is fine, brown, or auburn; *eyes* blue, or blueish gray; *nose* aquiline, straight, or pugged; *lips* tolerably thick and andsomely defined; *skin* dark, or brown.

CHARACTER is suited to accomplish great results, and develop great subjects, although slow in action. They are liable to the use of unnatural stimulants, and can hardly leave off their use.

OCCUPATIONS. Doctors, lawyers, statesmen, orators, and artists.

ILLUSTRATIONS. Daniel Webster, Dr. Gall, Prof. Newton of Cincinnati, O., Peter the Great, Hayden, historical painter, Margaret Prior, Louis Napoleon.

XIV.—THE SANGUINE BILIOUS ENCEPHALO-LYMPHATIC TEMPERAMENT.

SIGNS. The head is always above average size, and developed in all its parts; the forehead is *deep* and quite quadrangular; the back lobes are not so broad, but more elongated than the Sanguine Encephalo-Lymphatic, or the Bilious Encephalo-Lymphatic, which have foreheads as tall and broad, but not so *deep*. The body is of good size, firm, compact, square built, and tough. The face looks as if each part had been made separately, and afterwards put together without losing one part in another, yet all parts are in harmony, although there is an abruptness, or right angleness that marks both face and body.

The *hair* may be black, brown, sandy, or yellow; *eyes* blue, or bluish gray; *nose* large, and well proportioned; *lips* well developed, the lower one turned out a little, and the *skin* generally dark, but may be florid.

CHARACTER is the most even we have, and capable of the highest achievement—can go longer without food, or sleep, and can endure more hardships than any other class. The Sanguine Temperament gives force and feeling—the Bilious gives great endurance, and motive power—the Encephalic gives mentality, and the Lymphatic equalizes them, and prevents waste, hence the greatest men the world has ever produced were *quadruple*—Sanguine, Bilious, Encephalic and Lymphatic. Yet there are some very common place persons of this temperament, generally for want of Muscular Motion, Vital Tenacity, and the Ambitious group.

OCCUPATIONS. Any department according to Phrenological development. When that is favorable the quadruple is capable of the very highest achievement, and if circumstances are not very favorable, he will create those that are.

ILLUSTRATIONS. Napoleon Bonaparte, Alexander the Great, Julius Cæsar, ex-Gov. Powell of Ky., Whitney (Pacific R. R. man), J. C. Breckinridge, Vice President; Frances Wright, Rev. Dr. Tyng of N. Y., Silas Wright of N. Y., Prof. J. P. Mapes, L. L. D., etc.

REMARKS ON TEMPERAMENTAL COMBINATIONS. The preceding gives a brief abstract of Dr. Powell's lectures; but I have satisfied myself that for very accurate Phrenological purposes some other combinations are necessary. He rejects the Nervous temperament as a pathological condition. Yet this abnormal state exists, and exerts a great influence over the character and constitution of its possessor, hence I introduce it into this work to aid in delineating natural abilities, and constitutional qualities.

There is another condition that may be called **COARSENESS**, or **FINESS**, that belongs to every combination, and greatly modifies the character. The *coarse* is the more powerful—the *fine*, the more intense, acute, and vivid. Thus: The Fine Sanguine Lymphatic gives more artistic power than the Coarse, while the Coarse gives more power, and sometimes a lewd animal nature. If, therefore, you have this temperament, with low **MENTAL EXCITABILITY**, you should endeavor to bring your animal nature into subjection to your intellectual and moral faculties.

The same is true of the Bilious Lymphatic, and Sanguine Bilious Lymphatic. When they are of the coarse varieties, they are liable to lead to wrong doing—fighting, drinking, lewdness, vulgarity, and in the Sanguine Bilious Lymphatic, to the prison or the gallows. Hence while I advise every one to avoid all intoxicating drinks, I say to these three classes, you must positively abstain from alcoholic beverages, or you will probably become a drunken, lewd, criminal being, and be an outcast from society, and end your days in the poor-house, the

prison, or on the gallows. See Dr. Buckley's work on "Intemperance explained Phrenologically, Physiologically, Chemically, Statistically, and Historically." Price 15 cents, Longley Bros., Cincinnati, O.

This coarseness and fineness will be called **MENTAL ACTIVITY**, and can be told by fineness of feature, hair, and organization, as compared with others of the same temperament. Mental Activity will be marked *large* when the organization is *fine*, and *small* when it is *coarse*.

EDUCATION. The Phrenologist can not by any Phrenophyco index determine the amount of education. Yet two persons, organized exactly alike will differ as widely as their education. Hence the examiner should be informed of the mental discipline before he decides any very important question, and I therefore give the following guide for marking the amount of education. When it does not aid in forming character, or disciplining mind, we mark *one* in the scale of *seven*. When it asserts some influence we mark it *two*. When it furnishes some food for thought, we mark it *three*. When it includes a fair knowledge of Mathematics, Grammar, History, etc., we mark it *four*. When it includes a good knowledge of these branches, with Natural Philosophy, or Chemistry, or Physiology, we mark it *five*. When it embraces the higher branches of Mathematics, Chemistry, Botany, Astronomy, Geology, etc., it is marked *six*. A finished collegiate education is marked *seven*.

NERVOUS TEMPERAMENT, OR CONDITION.

SIGNS. Sharp, pointed phrenological organs—uneven head, narrow chest, sunken cheeks, small, flabby muscles; teeth sharp, and liable to early decay; eyes generally bright and sparkling, and often sunk in the head; the nose sharp, and the body is often a little drooping. The hair may be of any color, fine, or coarse, and the eyes may be of any color, also. This morbid condition may be engrafted on to any temperament, or combination of them, and is always accompanied with morbid

mental action, vivid impressions, keen perceptions, quick conclusions, and clear thought; but it lasts only a short time—cannot endure much—gives out easily, and when exhausted is dull, slow, and even stupid.

A small share of this temperamental condition gives quickness to any of the preceding combinations; and, if so guarded that it remains in a very slight degree, may not be very objectionable when it has a strong bilious basis. It is increased by close confinement at mental occupations with but little bodily exercise. Also by excessive or rapid eating, or eating too great quantities for the exercise taken, and may be diminished by healthy, or correct physiological habits and regularity.

COMBINATIONS NOT GIVEN BY PROF. POWELL.

Dr. Powell has given one combination only with each set of names—as Sanguine Bilious Encephalic. But these three can be combined variously, each producing a different character, and constitution, and should be known by all who desire to study character minutely.

To give these combinations would require a volume, and could not then be exhausted; hence I will give a few directions how to combine them, and rules by which you may know their modifications.

RULE 1. Study the signs, and character of each primary temperament thoroughly, and its occupation, constitution, &c.

RULE 2. When you examine a person, ascertain what temperamental sign predominates, and set that down—see what other temperament stands next, and set that down a little weaker, and so on until you find out the combination of temperaments the person has.

RULE 3. Ascertain whether the temperament is fine or coarse, that you may know whether the feelings are vivid or sluggish. When you do this, you will be able to know the difference between Sanguine Bilious Encephalic—Bilious Sanguine Encephalic—Bilious Encephalo-Sanguine, or Sanguine Encephalo-Bilious, and mark them accordingly.

RULE 4. The Sanguine temperament gives force and feeling, with fleetness of emotion, and action.

RULE 5. The Bilious gives endurance, motive power, and continuous action—an unyielding disposition.

RULE 6. The Encephalic gives mental apparatus with slow, feeble action, and but little energy, yet great artistic ability.

RULE 7. The Lymphatic equalizes—takes off the irritability of the Bilious or Nervous, and some of the Sanguine.

RULE 8. Education disciplines, trains and invigorates all.

RULE 9. Fineness intensifies, elevates, purifies and ennobles—coarseness gives power without refinement.

APPLICATION OF THESE RULES. When the Bilious Temperament is strong, with considerable Encephalic, we have a person who is capable of great mental action, and long endurance in sedentary habits, because the cerebellum is rather feeble, and but little inclination to motion, and active pursuits; but it seldom gives great oratory for want of the Sanguine, yet it gives great thinkers, excellent writers, and good teachers.

The Sanguine Encephalo-Bilious temperament gives artistic ability, and when the Sanguine is strong, the Encephalic medium, and the Bilious moderate, there is musical and oratorical ability; as Patrick Henry. But when the Encephalic is strong, and the Sanguine and Bilious moderate, there will be a capacity for great scholarship, and often brilliant writing abilities, as may be seen in Joseph C. Neal, Prof. Tholuck, Dr. A. Combe, Freeman Hunt, Edgar A. Poe, Captain Knight, Mrs. Phebe Coleman, &c.

The same is true of other combinations—each element does its share according to its strength. When the Nervous element is present with the primary temperaments, and some Encephalic, it gives great vividness, intensity, ardor, and vehemence that so often belong to the orator, and often makes an orator where the organization on which it is founded would not produce one without it; as seen in Isaac N. Walter, of the Sanguine Bilious Encephalic Nervous Temperament; Spencer H. Cone,

D. D., of Bilious Sanguine Nervous Temperament, the Bilious being quite strong, with a scarcely perceptible trace of the Encephalic; Louis Kossuth, a Sanguine Bilious Nervous, with a small trace of Encephalic Temperament, and John B. Gough, who was Sanguine Bilious Nervous. [Portraits of these persons are scattered through the Phrenological Journal, and Phrenological Almanacs by Fowler & Wells, and the reader for a dollar can get all of the back almanacs for seventeen years. Address Fowler & Wells, N. Y.]

OTHER CONDITIONS. There are other things that have great influence in modifying mental action, such as Health, Vital Vigor, Vital Tenacity. It requires considerable skill to know all these, yet they may be determined by observation, and should be noticed in giving descriptions of character.

Health is essential to great, or continued mental action, and although observation can determine the general health, it can not tell how long the applicant for examination has been sick, or healthy; and as sickness during the first years of life may blunt the mental powers and prevent their full development, the examiner should know it, and act accordingly.

One in whom Vital Vigor is great may live apparently in the best of health, act vigorously, drive ahead in business, and manifest great powers of mind and body—no one dreaming that he is short-lived.

One in whom Vital Tenacity is *great*, and Vital Vigor *small* will manifest but little vigor; drag along week after week, as if each day was his last, yet endure hardships that would appal more rugged natures, and live for years before he will give way, or yield to the demand of the king of terrors.

VITAL TENACITY. This organic condition may be known by the following measurement: Draw a line from the spinous process of the occipital bone, to the external angular process of the supra-orbital ridge (external angle of the eye, to that little sharp knot on the back of the head, easily found in most heads.) Then measure from the opening of the ear (meatus)

up to that line, and the distance shows the depth of the base of the brain on which length of life depends.

This sign of longevity was discovered by Prof. Powell, and confirmed on a vast number of skulls (400) in his possession. He thinks that half an inch indicates average life after leaving out infant mortality and medical mal-practice.

To ascertain what that average is, I have visited graveyards in various parts of the country,—taken down the age of all in each burying-ground, and after deducting all infants under five years old, the average is 38 years.

When the measurement is less than one-quarter of an inch a person cannot live two years under any treatment, and if the measurement is *three-quarters of an inch*, or more, the person has the capacity to live to old age, (accidents and excessive exposure excepted.)

But a person can improve this organic condition by proper modes of living. Merely taking bodily exercise, good diet, rest, and bathing, will give vital vigor. But Vital Tenacity can be increased only by assuming responsibilities, cares, anxieties, or mental burdens within the bounds of exhaustion. Hence the mentally indolent with medium Vital Tenacity stands but a poor chance of long life, while one with the same amount, with ambition, active mind, and cares and responsibilities stands a fair chance for old age. Years ago I noticed that industrious Congressmen, business men of venturesome dispositions, men in financial embarrassment (unless burdened to excess) carried their age well, and mostly enjoyed good health, while those who were sons of rich men, and others who take their ease, and avoid trouble, seldom live to old age, or enjoy good health. This was a matter of simple observation with me—nothing more.

L. A. Hine, Esq., by a process of pure reason, came to the same conclusion, as he told me in Dec. 1856. In studying on health he came to the conclusion that no organ, or class of organs should be worked exclusively, while others were idle,—

that action is necessary to that harmony which constitutes health, hence if a man failed to use his brain from any cause, short life or imperfect health, will be the result.

But Prof. Powell, by scientific discovery ascertained that the organic conditions of longevity are the depth of the base of the brain, and that mental burdens and responsibilities alone can increase these conditions and insure long life. [See Dr. Powell's History of the Human Temperaments referred to in preceding pages, where you can find a full description of Vital Tenacity.]

You see that the observation of one,—the reason of another, and the scientific discovery of another lead us to the same conclusion, viz.: *That the mentally indolent can not reasonably expect as long life as the mentally industrious.*

Vital Vigor may be known by width of head,—a good digestive apparatus, large muscles, and a vigorous look and life, and may, or may not accompany Vital Tenacity.

Persons with this condition generally have every appearance of good health and great vigor, but are often liable to attacks of acute forms of disease, and in the absence of large Vital Tenacity may be carried off almost in the midst of health by an apparently moderate attack of disease, and the people all wonder without enquiring into the cause of this strange circumstance. [For full particulars refer to the above mentioned work of Dr. Powell.]

ILLUSTRATIONS. I measured the head of a young man in Hamilton county, O., and found Vital Tenacity about gone. He died in two days! I measured a corpse in the same county and found it gone. Dr. M. of Indiana, found eleven of his neighbors who had less than one-quarter of an inch each, and although they were all in moderate health seven of them died in one year—another by a light fall terminated his life—the others I have not heard from. I measured a boy who fell and crippled himself badly—he had nearly an inch,—and he recovered. Prof. Newton says it holds good in every case, or

nearly so. Vital Vigor can be increased by bodily exercise alone, hence those who do not work or exercise their bodies will lack this desirable quality; although they may be tough and live long they cannot be as vigorous and useful as they can with this condition large. By this you may infer that both mental and bodily toil are necessary to a vigorous, long, useful and happy life; the mental or physically indolent may act accordingly.

Remember, you hard-laboring man who will not read, attend scientific lectures, or think for yourself—remember there is no substitute, no patent lease on life. You must use your brain, or shorten life. And you, Mr. Hardthinker, who will not even walk from your office to your meals,—cut your own wood,—curry your own horse, or hoe your own garden;—you and your neighbor, Mr. Too-good-to-work, both please to remember that there is but one result you can reasonably expect—viz.: *a loss of vigor and usefulness* which will correspondingly abridge your happiness!

Early last fall Prof. Powell told two young men their time for this world was short. They laughed at the time, but in a few weeks one sickened and died. The other died to-day, May 1st, 1857! A book-seller in this city, was told he could not live two years. He died in eleven months. A physician recently said that but few recovered from severe acute attacks when they had less than half an inch. The proof becomes stronger every day.

NOTE. In cut No. 3, p. 35, the line running from the corner of the eye to fig. 6 shows where the measure should be taken to ascertain the amount of Vital Tenacity. When less than half an inch you should be very careful not to indulge in needless exposure, as a severe spell of sickness might carry you off.

ANALYSIS OF MENTAL FACULTIES.

ORDER I. AFFECTIVE FACULTIES.

This order embraces all those faculties of mind that originate our passions, emotions, and desires, and produce most of our happiness or misery. When roused they frequently rush into powerful action without listening to the warning of the intellectual faculties. The most contradictory feelings of our nature, from the exalted emotions of religion and poetry, down to sordid avarice and corroding lust, spring from this order. These organs furnish incentives to industry; give us domestic bliss, create feelings of protection, love of business, sociability and artistic skill and ability. They are located in that part of the head mostly covered by the hair and are divided into **THREE GENERA**; viz: *Societary Propensities*, *Protective Propensities*, and *Societary Sentiments*. Cut 1, behind the heavy line in front of Nos. 8 and 9.

GENUS I.—SOCIETARY PROPENSITIES.

These mental powers stimulate the other faculties to action, impart force and energy, and give that efficiency which enables man to surmount difficulties. They impart vigor, activity, industry, love of home, wife, children, friends and country, and impart a forcible, impulsive, go-ahead disposition.

When large and perverted, they make man a selfish animal, and originate lust, uncleanness, fornication, vulgar conversation, and fondness for lewd society. They are located in the back part of the head, and are divided into *two species*, viz: *Animo-Vital Forces*, and *Domestic Faculties*. Cut 1, Nos. 1 and 2.

Species 1st.—Animo-Vital Group.

These powers originate life, procreate offspring, and perpetuate the race. They furnish their possessor with life, energy,

love of motion, and the power of sensation. They have much to do with the lungs and skin, consumption, rheumatism, apoplexy, epilepsy, palsy, gout, erysipelas, congestion of the brain, etc. This species is divided into three varieties, as follows: Amativeness, Muscular Motion, and Animal Sensibility.

They are located in the cerebellum, and when large give great width between the ears at the base of the skull behind, and a thick neck, and vice versa. Cut 1, No. 1.

1. AMATIVENESS. Sexual instinct, desire for sexual congress. Adapted to the continuance of the race. It gives respect for the opposite sex, and in its natural action has a refining influence, and produces gallantry.

ABUSE. Lust, vulgarity, licentiousness, seduction, fornication, self-pollution, etc., etc.

SMALL. Has not much sexual desire, controls it easily.

AVERAGE. Considerable sexual desire, but controls it easily.

LARGE. Is fond of the opposite sex, apt to be a favorite with them; serves them cheerfully; when not governed by the higher faculties may lead to impurity of thought and conduct.

COMBINATIONS. Small Amativeness with large muscular motion and animal sensibility may not be wanting in sexual power, yet there may be little desire, and the person will be wanting in politeness and gallantry, and will not marry except for the labor, riches, or influence of a companion, and may be chaste as snow!

• Large Amativeness, and small muscular motion, and animal sensibility will be liable to become a *masturbator*, or be injured by the excessive indulgence of this passion. When all the cerebellar organs are large, their excitement may be expended in action, and their owner be chaste in thought, word and deed; with small ideality, conscientiousness, and large cerebellum, we have the libertine; large Amativeness, social, moral and domestic organs give fondness for home, family, and society, and with the artistic group and Approbativeness large will love beauty, music, dress, neatness, and refinement in friends and

family. Amativeness large, with feeble muscular motion and animal sensibility, often gives imbecility, paralysis, etc.

CULTIVATION. Go into the society of the opposite sex, be polite to them, and serve them in every proper manner.

RESTRAINT. When this power is excessive, avoid the society and as far as possible all thoughts of the opposite sex. Read no novel or exciting love tale. Use no highly seasoned food, tea, coffee, tobacco, or condiments,—indulge the intellectual and moral faculties to the extent of their healthy action, and by abundant exercise cultivate the organ of muscular motion.

LOCATION. Divide the cerebellum into five nearly equal parts, and the middle one(which should be largest) is Amativeness, and gives fullness to that part of the neck—when feeble it gives smallness to the middle of the neck, and with the other cerebellar organs large makes the neck flat.

2. MUSCULAR MOTION, gives fondness for exercise, action, motion, disposes to be constantly busy at something, and is the chief source of industry. It is indispensable to the execution of the function of Amativeness,—gives power of resistance, and is the source of the sense of touch.

ABUSE. Restlessness—a fidgety, uneasy, continual action, and an aversion to be quiet, or to study.

SMALL. Is lazy, idle, indolent—a natural do-nothing,—deficient in force of character, and dislikes exercise.

AVERAGE. Is tolerably fond of action; may be quite industrious, and with proper motives to action will be always busy; can endure considerable fatigue, and is quite forcible in character.

LARGE. Has great love of action; delights in exercise, and bates close confinement—cannot brook sedentary pursuits; will have exercise; has great force of character; can undergo great bodily exercise without fatigue; is hard to tire out, and often has great strength.

COMBINATIONS. Small Muscular Motion gives a feeble chest generally, and when small a large intellect will often be good

for nothing, because of the dislike to action; has but little industry, and with a small ambitious group will be perfectly destitute of high, or noble aspirations; with large Amativeness it gives the onanist or masturbator, but when Muscular Motion is large, the lad who has been taught this disgusting vice will voluntarily abandon it.

LARGE Muscular Motion, Amativeness, Self-Esteem, and small Moral Powers, makes one ambitious, aspiring, and dictatorial,—but full of life, action, energy and industry, and generally drives his business.

CULTIVATION. To cultivate Muscular Motion, take much exercise,—run, jump, hop, dance, skate, plow, saw or chop wood, make rails, plane boards—anything that will give the most healthy action.

RESTRAINT. Avoid great exertion, and an active life. This is not often required; but when it gives great aversion to study and prevents one from being a scholar, we should force self to be still, and study some every day.

LOCATED on each side of Amativeness; it gives width to the neck, when large; the neck is narrow when the organ is small.

3. ANIMAL SENSIBILITY, gives power to distinguish atmospheric changes, and a desire for agreeable impressions. Without this faculty there could be neither success nor enjoyment in the sexual embrace, and the race would become extinct. It also subjects one to take cold, and renders one partially incapable of exposure.

ABUSE. A disposition to be too particular; an uneasiness about changes of air,—liability to nurse yourself.

SMALL. Perceives atmospheric changes with difficulty, and seldom takes cold, but is then hard to cure.

AVERAGE. Has a tolerable perception of atmospheric changes; may sometimes take cold, and is moderately hard to cure.

LARGE. Has a very keen perception of atmospheric changes; very subject to colds, which are easily thrown off but easily contracted again, and is liable to contract disease of the skin, which is also easily cured.

COMBINATIONS which most affect persons in connection with Animal Sensibility, are Amativeness and Muscular Motion, and these mostly with reference to disease. When Muscular Motion and Animal Sensibility are large, their possessor is liable to acute rheumatism, erysipelatiuous inflammation, a liability to, and progress in cancerous disease, and congestion of the brain which may terminate in apoplexy, epilepsy or palsy. But when these organs are small there is liability to passive congestion, convulsions, chronic hydrocephalus, tubercular disease of the lungs, etc.

[I will here state that I am not a verbatim reporter, and I lost some forms of disease which Dr. Powell says attend the size of the cerebellum. But he referred to "The Eclectic Practice of Medicine," by Prof. Powell, and Prof. Newton, where a full explanation may be found,—it is truly a valuable work, especially for the close student. I refer to the Theory of Disease—I have not examined the part that refers to Practice, hence I can say nothing about it.

In the preceding notes I may not have stated Dr. Powell's ideas precisely. Since he gave the lectures above referred to, he told me that when Muscular Motion is feeble, we have consumption, passive congestion, etc., and when it is large with deficient exercise, we have pulmonary congestion, cerebral apoplexy, hemorrhage, gout, etc.—J. G. B.]

CULTIVATION. Cleanliness and friction of the skin by frequent bathing will cultivate this organ which should be active.

RESTRAINT is seldom required. When too large, cultivate the other two cerebellar organs, and with proper exercise, air, bathing, etc., harden the system, and you need no other restraint.

LOCATED outside of Muscular Motion near the mastoid process, and when large gives width to the neck, and *vice versa*.

These three organs measure the procreative power, but Amativeness alone gives the desire for sexual congress, yet when not well sustained by the other two, it often leaves its possessor impotent.

Species 2d. Domestic Group.

These powers give fondness for domestic life,—make us love home, wife, children, friends, and parents. They also give energy, force, or a disposition to go ahead,—take long steps, write a leaning hand and be far-reaching in everything. This species is divided into *five* varieties:—Philoprogenitiveness, Parentiveness, Inhabiteness, Adhesiveness, and Gregariousness.

The organs of these faculties are located in the posterior, inferior, (back and lower) part of the cerebrum, above the cerebellum, and when large they give an elongated, broad back head—reverse when small. See cut 1, No. 2.

4. PHILOPROGENITIVENESS. Love of children, pets, or young animals; large in women who have the faculty stronger, take more interest in children, and do more for them than men do.

ABUSE. Wasting time with children, by petting them.

SMALL. Bears little from, and takes no interest in children; cares nothing for pets or small animals, except for profit.

AVERAGE. Is neither indifferent about, nor very fond of very young children; directed by other faculties.

LARGE. Is a kind parent; loves children generally; is a favorite with, and indulges them freely; apt to spoil them.

COMBINATIONS. Small philoprogenitiveness, with large combativeness and resentfulness, make one cross and ill towards children, and with large destructiveness added, make one cruel and severe to them; but with philoprogenitiveness large, and these organs also large, one will love and govern children well, yet at times may be severe, and harsh, and with large benevolence, sympathy, and a small intellect, will correct children too severely, but pet and make up with them afterward and thus spoil them; with large philoprogenitiveness, and small combativeness, resentfulness, destructiveness, and intellect, will be too easy with them; idolize, and spoil them; and with large continuity, be inconsolable with their loss; with small firmness may be governed by them—cannot man-

age them properly; with large philoprogenitiveness and a large intellect will desire their mental improvement,—but with a feeble intellect and large approbateness, ideality, and neatness, will care more for their appearance than for their education; with large acquisitiveness added will prefer leaving them rich to having them well-instructed; with large muscular motion added will enslave himself for his children.

CULTIVATION. Exercise it; make much of children; nurse them, play with them, tell them stories,—teach them all you can that is useful, be kind to them, sympathize with them.

RESTRAINT. This can be done best by the cultivation of other faculties, but it may be done by taking less notice of them, and keeping out of their company.

LOCATION. Above amativeness. Or it rests on the tentorium, on each side of the falx cerebri, beneath the occipital protuberance within the lamdoidal suture.

5. PARENTIVENESS. Love of parents. It gives rise to a love of those who protect and take care of us in sickness.

ABUSE. Disposition to sacrifice unnecessarily for parents.

SMALL. Cares little for parents; allows them to suffer for the necessities of life, and tries to get their property from them.

AVERAGE. Considerable regard for, and will not allow parents to suffer, unless oppressed with cares and burdens.

LARGE. Loves parents fondly, hates to be away from them, serves them cheerfully and is unhappy when they suffer.

COMBINATIONS. Small parentiveness with large acquisitiveness will begrudge parents everything they have, let them suffer for want of life's necessities, neglect them, and with large resentfulness, is cross and spiteful towards them, with large combativeness abuses them, and with large continuity added will resent a supposed injury years after it happened, and with large firmness and self-esteem, and small conscientiousness and intellectual faculties will be haughty, tyrannical, overbearing and dictatorial to them.

Large parentiveness with large benevolence, will give

parents every comfort in their power : with large continuity cannot forget them ; with large adhesiveness cannot be separated from them ; with large intellectual faculties, will furnish them books, papers, etc. ; with large moral powers will furnish them with moral books, instruction, etc.

CULTIVATION. Take care of, and be kind to, your parents ; do not leave them alone when helpless, nor hire another to attend them for you.

RESTRAINT. The superior faculties, rightly cultivated, will restrain parentiveness enough.

LOCATION. Each side of philoprogenitiveness, above muscular motion, below gregariousness and back of vitativeness.

6. INHABITIVENESS. Love of home, and country.

ABUSE. Home-sickness—inability to remain from home.

SMALL. Cares little for home ; is never home-sick.

AVERAGE. Has a fair regard for home ; can easily change for business ; not strongly bound to any location.

LARGE. Loves home and country very much ; moves reluctantly, and is liable to be home-sick.

COMBINATIONS. Small inhabitiveness, philoprogenitiveness, adhesiveness, amativeness, and large locality, will be a rambler, and with large ideality will travel to see the beautiful, and with large wonder and destructiveness added, with delight in the vast, grand, sublime and terrible, and see grandeur in a bloody battle ; with large watchfulness, analogy, individuality, form, and eventuality, is seldom taken in by rogues while traveling.

Large inhabitiveness, philoprogenitiveness, adhesiveness and amativeness loves home and its endearments ; with large ideality will ornament a home ; with the defensive and ambitious groups large, will defend and protect home, and country ; with large continuity will be very liable to become home-sick when from home : with large locality will love to take short, or quick journeys ; with small ideality, neatness and ambitious faculties, and large continuity, and acquisitiveness, and a coarse temperament, will live in an inferior house, rather than improve or beautify it.

CULTIVATION. Remain at, and make home attractive with all that can gratify your nature, and it will soon become lovely.

RESTRAINT. Go from home much ; seek your enjoyments abroad ; call in reason to control home-sickness, and ask the aid of your acquisitiveness where interest demands traveling.

LOCATION. Beneath the posterior superior angles of the parietal bones, and on each side of the messiel line above philoprogenitiveness. It is less in men than in women ; and in dogs than in cats ; small in the American head generally, and uniformly large in Swiss people.

7. ADHESIVENESS. Attachment, friendship—source of Marriage.

ABUSE. Inability to break an attachment, however unworthy, and apt to form attachments for unworthy objects.

SMALL. Lacks friendship ; out of sight, out of mind.

AVERAGE. Likes friends ; will not sacrifice much for them ; does as we *are* done by, rather than as we *wish to be* done by.

LARGE. Forms strong, and often hasty, attachments ; clings to friends when others forsake them ; a friend in time of need.

COMBINATIONS. With adhesiveness small, and acquisitiveness large, will pay more attention to business than to friends ; be too stingy to support a wife ; will marry for riches ; with large combativeness, and resentfulness, is easily offended with friends ; with small philoprogenitiveness will abuse children ; with large benevolence, and small acquisitiveness, will aid friends freely ; with philoprogenitiveness large, will be strongly attached to children, and take an interest in their welfare ; with moderate acquisitiveness, and large social powers, loves to entertain friends ; add large alimentiveness, and he loves to feast with friends on the best ; add large hydrativeness, and he loves to drink with friends, and should be cautious about what is indulged in ; with large language, loves to converse with friends ; with a large intellect, is a very instructive friend ; with large approbateness dreads the rebuke of friends, but loves their applause ; with large mimicry and imitation, will copy their

actions, and conduct ; with large watchfulness will be liable to be jealous of friends, or a companion ; with large ideality, moral powers, and intellectual faculties, will choose refined, intelligent, and moral friends ; and with large amativeness, inhabitiveness, and philoprogenitiveness, desires early marriage with a refined, moral, intelligent, companion ; with large gregariousness will become attached to some clan.

CULTIVATION. Exercise the faculty—form worthy attachments, and cherish them ; lay aside business for friends ; entertain them, and add to their happiness all you can.

RESTRAINT. Do not allow adhesiveness to rob you of time that should be given to business, or to squander time or money on friends unnecessarily—let reason govern.

LOCATION. On the middle, posterior portion of the parietal bone, external to inhabitiveness, below approbateness, and internal to gregariousness.

8. GREGARIOUSNESS. A disposition to adhere to a clan, party or society. It makes animals herd together. The fox, magpie, eagle, owl and hawk, are attached for life, but do not herd together, and they have adhesiveness large, and gregariousness small ; but the crow, pigeon, chicken, quail, partridge, goose, horse, cow, buffalo, deer, elk, sheep, etc., go in herds, but are not attached for life, and they have adhesiveness small, and gregariousness large.

ABUSE. Clanishness : too great fondness for a club, party, order, or sect—sacrifices for them.

SMALL. Opposed to clans, or parties ; may belong from other motives.

AVERAGE. Has some love of clans, clubs, and societies, but can see their faults ; allows no one to rule his conscience.

LARGE. Very fond of clans, parties, etc. ; can hardly keep aloof from them ; will labor cheerfully for his party or sect.

COMBINATIONS. Small gregariousness, with large adhesiveness, amativeness, and continuity, will be inclined to unite for life, and be select in attachment—but the kind of companion

will be such as will please other faculties ; with large acquisitiveness will not give anything to support a party, clan, or club, and with small firmness, and continuity, will leave one party for another. Large gregariousness, with small adhesiveness, continuity, and philoprogenitiveness, and large amativeness, will be very gregarious in all attachments—capable of loving several equally well at the same time ; with small conscientiousness and large amativeness, will be rather promiscuous in amatory matters, and not be as pure as a snow-flake ; with large adhesiveness, moral powers, ideality, neatness, and intellectual faculties, will select but few friends or lovers ; form strong attachments to them, and they must be intelligent, moral, pure, chaste, ideal, neat, and lovely ; with large secretiveness will be attached to secret societies ; with large approbateness, ideality, color, neatness, and small acquisitiveness, love the regalia, decorations and display of his order ; with large self-esteem and approbateness, loves to rule some clan ; with large gregariousness, adhesiveness, self-esteem, firmness, approbateness, combativeness, destructiveness, intellect, and a large head, can govern an army or clan to advantage, and delights in it ; but with large gregariousness, and adhesiveness, and small ideality, and morality, and a moderate intellect, will delight to rule a clan of the lower order.

This faculty and its combinations will account philosophically for all the free *love* and free *lust* about which the public has been so long agitated, and the inconstancy of husbands and wives.

CULTIVATION. Select your "chums," join your clans, parties, orders, or societies ; mingle with a select few only ; avoid general society.

RESTRAINT. You may restrain it if you go into general society, avoid parties and clans, have no special chums, make friends with *all* worthy of you, and refuse to be exclusive.

LOCATION. On the posterior portions of the parietal bones, laterally to adhesiveness ; above parentiveness, back of combativeness, and below resentfulness.

REMARKS. These two groups constitute the societary propensities. They bring the sexes into each other's society; originate attachments between them; eventuate in offspring, give love for them; affection for parents—a desire for home and the loved ones, and a disposition to surround them with friends or a select company; but they are not for general society, they are purely domestic. Those located in the cerebellum give a fondness for exercise, and an ability to distinguish atmospheric changes. A large chest and a large cerebellum go together—hence Dr. Powell calls them the Animo-Vital Forces, because they are the sources of *life, motion*, and sensation, and necessary to the continuance of the race.

GENUS II.—PROTECTIVE PROPENSITIES.

These organs are protective because they are all necessary to protect self, and loved ones, against the causes of suffering, hunger, danger, and premature death. They give motives of policy, management, scheming, and considerable energy, but not of a continued kind. Their natural, unperverted action gives bravery, courage, promptness, care, prudence, economy, etc.; provide for many of our animal wants, and are closely related to the body.

When perverted they lead to gluttony, drunkenness, anger, wrath, malice, cruelty, cunning, petulance, irritability, jealousy, cowardice, fraud, theft, robbery, piracy, war, and murder.

They are located around, and above, the ears, and give width to the head. They are divided into *four* species, viz: The Vegito-Vital Forces—The Defensive Faculties—Business Faculties, and Guardian Faculties. See Nos. 3, 4, 5, 6, in cut 1.

Species 1st.—Vegito-Vital Group.

As the Animo-Vital Forces originate life, etc., so the Vegito-Vital Forces give a desire for that sustenance necessary to continue it, and which is the first essential to protection. The body would soon perish if it was not for air, water, and food, and the Vegito-Vital Forces give the desire for these things.

The Domestic Faculties then say : "Your helpless loved ones need the same things." Hence, the desire for these things reminds us of this means of protection, and we furnish them for our dependents.

They are located in front of the ear, and very slightly above it, and when large give fulness to that part of the head, but a flatness when small. See No. 3, cut 1.

It is divided into *three* varieties, viz: Pneumativeness, Hydrativeness, and Alimentiveness.

We could live fifty days without solid food if well supplied with *air* and *water*, yet food is necessary to existence; and we have been furnished with a faculty to give us a desire for it. Without water we would perish in about twenty days, hence we have been furnished with a faculty to make us desire it. Without air we could survive but a few minutes, and of course need a faculty to give the desire for *air*—Pneumativeness is that faculty.

9. PNEUMATIVENESS. Love of air; and desire for an abundance of it; gives a disposition to smother easily; cannot live in a close room.

ABUSE. Disposition to excessive ventilation; imaginary danger of suffocating.

SMALL. Has but little demand for air; can live in a tight room, shop, car, or omnibus—is hard to smother; pays little attention to ventilation.

AVERAGE. Requires considerable pure air; would rather work out of doors, and suffers when deprived of plenty of air.

LARGE. Is easily suffocated for want of air; hates close houses; loves to have well ventilated rooms, and detects impurities in the atmosphere.

COMBINATIONS. Small pneumativeness, gregariousness, muscular motion, and social group, with large intellect, will love sedentary, intellectual occupations, dislike active, open air life, and may injure health for the want of it. Large pneumativeness and domestic group, will see that bed-rooms, and school-

houses are well ventilated; with large muscular motion will demand an active, out door life; with large language, will love to speak in open air; with large animo-vital forces, language, intellect, and a sanguine-encephalic—sanguine-encephalo-bilious, bilious-encephalo lymphatic,—or a quadruple temperament, may be a natural orator, and a fine lecturer; with large time, melody, and harmony, and a sanguine-lymphatic—bilious-lymphatic, or a sanguine-bilious-lymphatic temperament, may be a good musician.

CULTIVATION. Keep an open window; avoid tight rooms; exercise in open air; breathe deep, and you will soon demand it.

RESTRAINT. Let intellect teach you that you are not smothering when you are not, and you need no other restraint.

LOCATION. At the base of the middle lobes of the brain, in front of the ear, below alimentiveness.

This faculty is so large in some that they can detect the slightest impure air the moment they enter the room—others cannot notice it at all.

10. HYDRATIVENESS. Love of fluids, fondness for bathing, swimming, etc., and a desire to be about water. Has been called Bibativeness and Aquativeness.

ABUSE. Excessive drinking, bathing and drunkenness.

SMALL. Cares but little for water, seldom bathes, and *seems* not to need it.

AVERAGE. Drinks freely after copious perspiration, enjoys bathing at times, yet is apt to neglect it, and is not over fond of it at best.

LARGE. Drinks much and often, is of a thirsty nature, a dear lover of swimming, bathing, etc., and is greatly benefited by the use of water.

COMBINATIONS. Small hydrativeness, with large caution, dreads a journey on water, and is afraid of drowning; with small ideality, can see no beauty in waterfalls, cascades, etc.,—with large alimentiveness, loves solid better than liquid food; with large firmness and self-esteem, will never be a drunkard,

or a wine bibber. Large hydrativeness with moderate caution, enjoys swimming and sailing; with large ideality is passionately fond of waterfalls and water scenery; with large gregariousness and adhesiveness, loves to drink with brother clansmen; and with the social group also large, will be fond of convivial parties; with large approbateness, loves to treat the company, and with a sanguine lymphatic, a bilious lymphatic, or a sanguine bilious-lymphatic temperament and small firmness, will be in danger of being a drunkard. If in addition to this combination, the base and top are well developed with short back lobes, there is *great* danger of being a drunkard; if combativeness, resentfulness and destructiveness be added, will be liable to commit murder under the influence of liquor.

CULTIVATION. Learn to know when to drink, and attend to it whether you are thirsty or not. Bathe often—every day—and you will cultivate it to a healthy, normal action.

RESTRAINT. Abstain from all drinks except water and milk, and drink them in moderation, and you need fear no danger.

LOCATION. In front of alimentiveness, and pneumativeness, and below constructiveness. It is open to observation and has yet to be confirmed. [Probable.]

11. ALIMENTIVENESS. Appetite for food; the feeding instinct—desire for nutriment—cause of hunger.

ABUSE. Gluttony, rapid and excessive eating, improper kinds of food, or at improper times.

SMALL. Cares little what he eats—rather a poor appetite—hard to please.

AVERAGE. Can easily govern his appetite; is not greedy nor a gormandizer, yet enjoys food, and eats to live.

LARGE. Has a hearty relish for food, and is prone to eat too much; needs some restraint, and is fond of a good table.

COMBINATIONS. Small alimentiveness, with small perceptive, does not notice what, or with whom one eats; with poor eventuality, forgets what is eaten; with large social organs and large language, enjoys table talk better than the food; with

large acquisitiveness, starves to lay up money, and lays in a poor supply of poor food for future use. Large alimentiveness, with large individuality and eventuality, both notices and remembers what is on, and who is at the table; with neatness large, must have clean linen, plates, costume, etc., and can not enjoy food from uncleanly appearing furniture; but with neatness small, cares less for the appearance than for the quantity; with domestic organs large, loves to eat with the family; with social faculties large, delights to eat with friends; with large acquisitiveness and domestic faculties, lays in plentifully for the "loved ones at home;" and with large intellect, "eats to live, and does not live to eat."

CULTIVATION. When there is danger of neglecting to take nourishment, you may pamper it with dainties, favorite dishes, and regularity. Let knowledge command and make it obey.

RESTRAINT. When this power is excessive it leads to gluttony and all its consequences,—dyspepsia, torpid liver and bowels, diarrhoea, constipation, piles, etc., and should be restrained by slow eating, fine chewing, regularity, and avoid favorite dishes and fluids at meal time.

LOCATION. In front of the top of the ear, extending very little above it.

Species 2nd. Defensive Group.

This group of faculties merely gives love of life, and defends us against that which would endanger it or its enjoyments. They act as other faculties may dictate, but always in defence. They give courage, boldness, spirit, resolution and bravery; but when perverted, make one captious, quarrelsome, irritable, passionate, and give rise to anger, contention and ill-nature.

They are located behind the ear, in front of the domestic group, next to parentiveness, gregariousness, and approbation. See p. 30, cut 1, No. 4. It is divided into three varieties, viz: Vitativeness, Combaticiveness and Resentfulness.

12. **VITATIVENESS.** Love of life, fear of death.

ABUSE. Unnecessary fear about dying, and anxiety about life and health.

SMALL. Has little regard for life, takes no pains to preserve it; lives for the enjoyment of other faculties; has but little dread of death.

AVERAGE. Takes some care of health; loves life for its own sake, but not with great earnestness; has but little fear of death.

LARGE. Great desire to live, dreads death; takes care of health, preserves life, and clings to existence for its own sake.

COMBINATIONS. Small vitativeness, with large domestic powers, loves life for the sake of family; with large hope, has no dread of death; with small domestic and social faculties, cares nothing for life; large vitativeness, with small hope, faith, and causality, and large cautiousness, dreads death, and clings to life with desperation; with large hope, faith, causality, and moderate cautiousness, has no dread of death, loves life for life's uses, expects immortality; with large moral and social organs, and a good intellect, will be a friend to humanity, and do much to render life a blessing to all mankind. Small, or moderate vitativeness and causality, with large analogy and comparison, may become an atheist, because they care nothing for immortality, and not being able to comprehend infinite causation, deny God and immortality.

CULTIVATION. When this organ is small, and one is careless of life, it should be cultivated. Do all you can to enjoy all your faculties and render life happy and sweet. Cherish a desire to live as long as you can live happy; and strive daily to promote all these objects.

RESTRAINT. When the organ is large it is sometimes accompanied by a morbid love of life, and a terrible dread of death. Exercise your reason, and let it teach you your true relations to this world and the next; live in harmony with all your relations, discharge all your *real* duties, so that reason and conscience will approve, and death will cease to be terrible.

LOCATION. Behind the ear above the opening, beneath the

mastoid process. It is hard to determine its size by the width of the head, because the process varies in thickness, yet we can approximate the truth.

13. **COMBATIVENESS.** Courage, promptness, resistance, defence, spirit, willingness to encounter opposition and overcome obstacles.

ABUSE. Quarrelling, fighting or rowdyish disposition.

SMALL. Lacks courage, promptness, spirit, hates opposition, and dislikes to meet and grapple with obstacles; is inefficient.

AVERAGE. Has much spirit and promptly grapples with difficulties: is quite courageous, and boldly defends loved ones in time of danger.

LARGE. Is a prompt, brave, courageous, spirited person; resolute and fearless in danger; a bold, cool opponent; loves opposition, and drives through thick and thin.

COMBINATIONS. Small combativeness, with small firmness, hope, resentfulness and destructiveness, and large cautiousness, is inefficient, spiritless, cowardly, easy and tame; with small animo-vital forces, is literally good for nothing; average combativeness, with large hope and resentfulness, and moderate caution, may defend what is much loved—as with large philoprogenitiveness, will defend children—large adhesiveness, friends—large acquisitiveness, wealth, etc.,

LARGE. Combativeness, inhabitiveness, adhesiveness, and philoprogenitiveness defends wife, children, friends and country; with large approbateness and resentfulness, protects the character of self, and loved ones; with large vitativeness and destructiveness, defends life resolutely; with large moral powers, opposes what may appear immoral; and with a large intellect, and large language, is a bold, fearless debater: loves mental opposition and delights in controversy.

CULTIVATION. Call out your courage, oppose all that is wrong, act with spirit and promptness, drive all you undertake, never mope; speak and act as though you were in earnest.

RESTRAINT. When combativeness is large and leads to

quarreling, fighting, contention, high temper, rowdyism, etc., you should restrain and direct it with the intellectual and moral faculties, benevolence, firmness, and cautiousness. Study forbearance, kindness and gentleness, and you can restrain its power.

LOCATION. Above and behind destructiveness, on the lateral and posterior angle of the parietal bone, backward and upward from the ear.

14. RESENTFULNESS. The disposition to resent an insult or an indignity.

ABUSE. It gives constancy to prejudices, and often makes one resentful, captious and fretful. It generally acts with approbateness, and always refers to character.

SMALL. Seldom resents an insult, however gross or provoking.

AVERAGE. Is apt to resent a gross insult, but is not very irritable, and seldom shows a captious, resentful spirit.

LARGE. Is quick to resent an indignity; sometimes flies into a passion easily—can not bear to be crossed; will be obeyed.

COMBINATIONS. Small resentfulness, with large benevolence, is very forgiving; with small firmness, combativeness, and large caution added, will be imposed on without resenting it; with small adhesiveness, will not resent an injured friend.

Large resentfulness and approbation will be very particular about character, and be quick to resent even a slight insult; with large self-esteem, demands prompt obedience, and flies into a passion at a small provocation; with large firmness, combativeness, adhesiveness and small caution, will not suffer a friend to be slandered or insulted; large resentfulness, destructiveness and combativeness, with a sanguine lymphatic temperament, gives the duellist—one who kills to resent an indignity.

CULTIVATION. Allow no one to impose on you; resent manfully all indignities against either self or any *worthy* person.

RESTRAINT. If you are captious, cross or petulant, call on the moral and intellectual faculties to aid you, and you will soon be able to govern resentfulness, and keep it within bounds.

LOCATION. Behind cautiousness, above combativeness and secretiveness, and joining approbateness,—on the lateral, posterior part of the parietal bones.

Species 3rd. Business Group.

This is the name given by Prof. Powell, because this group is essential to every business man, and one in whom these organs are small could hardly succeed well in business. They give force, executiveness, economy, the saving instinct, the acquiring ability, policy, reserve, self-control, discretion, finesse, stratagem, management, scheming, the disposition to overcome, break down, or run over obstacles, amass wealth, and rightly invest our acquisitions.

This group is divided into three varieties, *viz.*: Destructiveness, Secretiveness, and Acquisitiveness, and are located over the ear and extend forward to constructiveness. See cut 1, No. 5. This group is protective because it lays up against want, controls our feelings, gives policy, and the ability to destroy that which lessens happiness.

15. DESTRUCTIVENESS. [Executiveness.] The ability to exterminate obstacles, be forcible, stern, severe, overcome, annihilate that which interferes with our business, desires, happiness or prosperity.

ABUSE. Undue severity, wrath, cruelty, vengeance, murder.

SMALL. Has but little force, sternness, or severity; too tame.

AVERAGE. Has considerable force and executive feeling, but its display depends upon other faculties—hardly severe enough.

LARGE. Has great force, determination, indignation, sternness, the ability to crush opposition and triumph over obstacles.

COMBINATIONS. Small destructiveness, with large benevolence, can not cause or witness pain; with small firmness, can not endure pain; with large moral and social faculties, will be too tender-hearted; with large philoprogenitiveness and small combativeness, will neither be able to correct nor govern children, and will lack resolution and force. Large destructiveness,

with small moral feeling, and moderate benevolence, will give a harsh, severe, cruel feelings; with large resentfulness, and a sanguine lymphatic temperament, will be liable to kill when he strikes; with large self-esteem, combativeness, resentfulness and approbateness, will be savagely cruel to those who assail his character or intentions; this combination also gives a harsh, cutting tone to the voice, and gives a determined shake to the head; with large reflective faculties, it gives an intellectual determinedness of purpose, and mental efficiency.

CULTIVATION. Drive with great energy all you undertake; be forcible, stern, resolute and thorough; work vigorously with a right good will—take an immovable stand against opposition.

RESTRAINT. Avoid all unnecessary severity—cultivate mildness—cease to be harsh, sarcastic, or bitter in conversation—let intellect and the moral feelings take the lead.

LOCATION. At the junction of the ear with the head, running from combativeness forward to acquisitiveness.

16. SECRETIVENESS. Ability to conceal and govern our thoughts and feelings—gives policy, scheming, managing, reserve and non-commitalism.

ABUSE. Trickery, low cunning, falsehood and double-dealing.

SMALL. Is too communicative, conceals too little.

AVERAGE. Has good self-government, but when provoked needs restraint; is inclined to be frank, open and aboveboard.

LARGE. Has great tact at concealing every emotion—seldom discloses anything—can be foxy—is hard to find out—very guarded and sly, and can use great policy in business.

COMBINATIONS. Small secretiveness and caution is liable to be too communicative—can conceal nothing; with large sympathy and adhesiveness, tells friends everything, can not act the hypocrite even for self-interest; with large cautiousness and conscientiousness, will keep what honor requires, or what would injure others; is frank, open, above disguise, and loves truth everywhere. Large secretiveness, cautiousness and watchfulness, is hard to be detected in his intentions; with ac-

quisitiveness and small conscientiousness, will lie, cheat and defraud, perhaps steal; with large conscientiousness, caution, watchfulness, will be as crafty as truth will allow, and very guarded; with large social organs, and adhesiveness, will have warm friends and will know them better than they will know him; with large approbation and small conscientiousness, will be on all sides of all questions, and sail with the popular current.

CULTIVATION. When one is too communicative; caution, conscientiousness, firmness, and intellect, should be called into action. Keep your own secrets—guard all your actions—be sly—"lay low and keep dark."

RESTRAINT. When one is inclined to falsify, mistify, conceal, or mislead, it should be restrained. This can be done by being frank, open, and aboveboard, and avoiding all slyness and double dealing.

LOCATION. Above destructiveness, in front of combativeness and resentfulness, behind acquisitiveness, and below cautiousness.

17. ACQUISITIVENESS. The disposition to acquire, save, lay up, take care of the overplus, and to prevent waste.

ABUSE. Gives a covetous, sordid, avaricious, niggardly spirit.

SMALL. Can not acquire property; spends it freely.

AVERAGE. Loves property quite well, but allows the wants of other organs to control acquisitiveness; is neither close-fisted nor extremely liberal.

LARGE. Is saving, close in a bargain, loves property, lays by for the future; wastes nothing useful and saves the overplus.

COMBINATIONS. Small acquisitiveness and muscular motion is indolent, idle, and lazy; with moderate intellect, spends money foolishly; with large hope, and small caution, is imprudent; with large neatness, puts all on the back; with large alimentiveness, spends freely for appetite; average acquisitiveness with large caution, will love property for its uses; with a large ambitious group, acquires wealth for appearance' sake; with large domestic group, acquires wealth for the family's sake.

Large acquisitiveness, with large domestic faculties, will hoard for the family; with large intellect and language, will teach, write or lecture for money's sake, and will accumulate books and knowledge; with large hope and small caution, will risk largely, and with large perceptive and diplomatic faculties, will know how to make bargains, and gain wealth.

CULTIVATION. Lay by the overplus; save all you can; spend nothing uselessly; be industrious and waste no time.

RESTRAINT. But if you are too stingy, be liberal, free, and give to every just object of charity till your soul loves deeds of mercy, and every vestige of the miser disappears.

LOCATION. On the anterior, inferior angles of the parietal bones, before secretiveness, behind constructiveness and below watchfulness.

Species 4th. Guardian Group.

This group gives prudence, carefulness, watchfulness, and vigilance about that which concerns us. They make us wary, hard to take in, and enable us to detect the motives of others. When too large they are the source of jealousy, suspicion, envy, distrust, doubt of friendship, etc. They guard us against the evil designs of others—hence are guardian in their nature.

It is located above the business faculties and below the moral and sustaining faculties, and behind ideality. It is divided into two varieties, viz : Cautiousness and Watchfulness.

18. CAUTIOUSNESS. Gives a feeling of circumspection, carefulness—makes us look out, and take care of what we love.

ABUSE. Cowardice, fear, timidity, paltriness.

SMALL. Is incautious, fearless, imprudent, and reckless.

AVERAGE. Has considerable prudence, is not reckless, takes care of property and is circumspect in speech.

LARGE. Is guarded, prudent, safe, provides against loss, is on the lookout against failures—thinks before he speaks.

COMBINATIONS. Small cautiousness, with large hope, combativeness, self-esteem, and sanguine bilious temperament, will

be rash, thoughtless, and fiery ; with large firmness and resentfulness will be reckless and headstrong, and often get into difficulties needlessly. With large hope and acquisitiveness it often gives the gambler. With average caution the above combinations will be less rash and imprudent; with all these organs average will be prudent enough when not excited. Large cautiousness, with large domestic faculties, is solicitous about family, home and friends ; with large reasoning organs is a cautious reasoner ; with large percepts added, is a safe and prudent adviser, and with the diplomatic and business groups well developed, will make a successful diplomatist and business man.

CULTIVATION. Exercise caution, prudence, carefulness—think twice before you speak, ponder well before you act.

RESTRAINT. This faculty can be restrained by large reason, self-esteem and combativeness.

LOCATION. About the middle of the parietals, behind watchfulness, above secretiveness, and below conscientiousness.

19. WATCHFULNESS. [Suspiciousness.] Ability to detect motives in others. [Not certain, but highly probable.]

ABUSE. Unnecessary suspiciousness, jealousy, and envy.

SMALL. Can not doubt you. Liable to be bit by sharpers.

AVERAGE. Can discern motives, yet may be deceived.

LARGE. Readily detects the motives and intentions of others, can hardly be taken in or deceived by the crafty.

COMBINATIONS. Small watchfulness, with large sympathy, benevolence and adhesiveness, will scarcely ever be jealous of any one—be too full of confidence, and liable to be deceived. Average watchfulness, with large caution, intellect and business faculties will generally detect the motives of those with whom they deal, yet not always. Will seldom be jealous without good cause ; has little suspicion.

LARGE. Watchfulness, individuality, analogy, sympathy, mimicry, and small faith and hope, can not be taken in ; will perceive, as by intuition, the character of every one—will make a good police officer ; and with large acquisitiveness, secretive-

ness, combativeness, hope, and small conscientiousness, will be liable to be a bold, daring thief; with large gregariousness would make a successful bandit captain.

CULTIVATION. Try to detect the motives of every one you see; take nothing without suspicion; scan the intentions of everybody.

RESTRAINT. Govern it by intellect, adhesiveness and justice.

LOCATION. In front of caution, above acquisitiveness, behind ideality, and below hope.

GENUS III. SOCIETARY SENTIMENTS.

These embrace the most exalted emotions of the human mind—the warm, vivid feelings of the artist; the wild ambitious schemes of the lovers of power, and fame, the sweet emotions of social sympathy; the strong sustaining influence of hope and submissiveness, and the unflinching integrity of the moral monitor.

They are more exalted in their nature than the propensities, yet they are equally as much societary in influence, as they depend in no small degree upon society for their gratification.

This group is divided into *five species*, viz: 1st, Ambitious and regulating: 2nd, Artistic: 3rd, Social: 4th, Sustaining: and 5th, Moral. They are located above the domestic and protective organs, on the top of the head; in front of the business and guardian faculties, and back of the intellect. See Nos. 7, 8, 9, 10 and 11, cut 1.

Species 1st. Ambitious and Regulating Group.

These faculties give ambition, dignity, self-respect—a lofty, aspiring, elevated cast of mind, and the ability to continue the mind on one thing at a time. They aid in regulating the other powers of mind, give that impetus to mentality that makes it often triumph over difficulties; and they desire fame and popularity. No. 7, cut 1.

20. CONTINUITY. The ability to dwell on one subject till finished ; connected thought and feeling.

ABUSE. A morbid dwelling on one thing ; prolixity.

SMALL. Changes from one thing to another in rapid succession ; begins more than will be finished ; loves variety.

AVERAGE. Can change when required, but prefers to finish up as you go along ; are connected, but not prolix.

LARGE. Dwells patiently on a subject till finished ; dislikes change ; prefers one thing at a time, and liable to be prosy.

COMBINATIONS. Small continuity with large hope, and business faculties, and small caution, will be risky in buying and selling, but with large perceptive, reflective, and diplomatic faculties, will generally be lucky ; but with these last three groups small, will be liable to lose everything in speculation ; with large language will talk much, but not long on one thing ; with large intellect will gather up a great deal of information on almost every subject, but will seldom be thorough in anything ; average continuity with a large intellect will gather up a vast fund of science and learning, but will probably not be profound on anything ; may be able to concentrate a great amount of matter into a lecture, book, or essay, but not discuss one thoroughly or lengthily.

Large continuity, with large language, and large intellect, will have his hobbies, and be continually talking about them, cannot be got off of the subject, will be thorough on everything ; with a small intellect and large language will be a senseless gabbler ; with large domestic organs, and small intellect will be inconsolable at the loss of friends ; with large resentfulness and combativeness, and small benevolence will never forget, or forgive an insult ; with large ideality, analogy, and language, is flowery and figurative in speech, and with a fine temperament will be an orator.

CULTIVATION. Finish all as you go along ; do not have too many irons in the fire at once ; do one thing at a time.

RESTRAINT. Avoid being prolix or tedious in anything.

LOCATION. Above inhabitiveness and below self-esteem.

21. APPROBATIVENESS. The desire for the good opinion of others ; love of praise, fame, desire to be thought best, love of display ; with applause ; ambition to excel.

ABUSE. Excessive desire for praise ; vanity.

SMALL. Too independent ; cares nothing for public opinion.

AVERAGE. Will not sacrifice much for the opinion of others, yet praise, if given as an honest opinion will be acceptable.

LARGE. Is keenly sensitive to praise or blame ; much influenced by what others say ; very ambitious to excel.

COMBINATION. Small approbation and large self-esteem is independent of public opinion ; with small caution, submissiveness, and large intellect added, will be independent in speech. Large approbation with large intellect will seek applause for his intellect, and be ambitious for mental fame ; with large acquisitiveness, ambitious to be rich ; large philoprogenitiveness, loves to have his children praised ; with large resentfulness will be touchy when reviewed ; with large destructiveness and method, (wit,) will be sarcastic when reviewing others ; with large moral organs and small intellect, will love to display his or her good deeds, or piety, and loves to be seen of men.

CULTIVATION. Strive to do everything well ; to use good language ; to dress neat and be genteel ; exert yourself to merit praise in word and action, and you will cultivate this power ; and above all be polite to everybody.

RESTRAINT. Try to be independent of public opinion ; do your duty in spite of what the people say, and let intellect rule.

LOCATION. On each side of self-esteem above adhesiveness.

22. SELF-ESTEEM. Dignity, self-respect.

ABUSE. Egotism, haughtiness, overbearing pride, tyranny.

SMALL. Is modest, diffident, and unassuming.

AVERAGE. Has considerable self-respect, dignity and high-mindedness, yet is not overbearing, haughty, or proud.

LARGE. Is high-minded, leans on self, dignified, loves freedom, spurns control, and is independent in feeling.

COMBINATIONS. Small self-esteem and large approbation are more anxious for the applause of others than for their own ; with large resentfulness added will occasionally resent an insult, and with large combativeness, destructiveness, and firmness will be quite forcible and energetic, and will accomplish much more under a leader than by himself.

Large self-esteem with large resentfulness, destructiveness, approbateness and firmness, must be obeyed, cannot bear to be crossed in your wishes, are haughty, overbearing, self-confident and assuming ; with moderate intellect added will be egotistical, pompous, self-conceited ; with large approbation and a large intellect will be ambitious to take the lead, and have the best of everything ; thus with large philoprogenitiveness will endeavor to have your children the best behaved, the smartest and best dressed, the greatest runners, wrestlers, etc., as one or another power predominates ; with large language and a fair education will pride yourself as a speaker ; with large gregariousness added will seek to be a party leader ; with large constructiveness will desire to excel in mechanism ; with large moral powers, gregariousness, adhesiveness, approbateness and benevolence, will be a leader in a religious society, etc.

CULTIVATION. Exercise it, assume responsibilities, take the lead, laugh at difficulties, never say "I cant."

RESTRAINT. Subject it to intellectual and moral feeling ; try to be modest, unassuming and humble.

LOCATION. On the messial line above inhabitiveness. This group is *regulating* in its nature, and I prefer to call it the regulating group. It concentrates the mind on one subject, and for the sake of our own and the good opinion of others, it regulates or governs the action of the other faculties.

Species 2d. Artistic Group.

This group gives artistic feeling and ability—makes one delight in a beautiful picture, magnificent scenery, gorgeous landscapes, poetry, music, rich furniture and well furnished rooms ;

produces mechanical ingenuity, adds a finishing touch to the painter's pencil, endows the poet with a lofty enthusiasm, gives warmth and pathos to the gifted child of song, and manufactures those deep, fervid, soul stirring emotions that intensify the orator and thrill the audience.

This group is located before the business and guardian groups, below the social and back of the intellectual faculties, and is divided into six varieties, viz: Constructiveness, Ideality, Neatness, Harmony, Imitation and Wonder, Cut 1, No. 9.

23. CONSTRUCTIVENESS. The ability to construct, use tools, etc.

ABUSE. Wasting time to invent impracticable machinery.

SMALL. Has no ability to use tools or make machinery.

AVERAGE. With practice may be a passable workman.

LARGE. Is ingenious and handy, easily comprehends or makes machinery, is naturally mechanical and constructive.

COMBINATIONS. Small constructiveness, with small back lobes and intellect, can do nothing at constructing; with good reasoning power can scheme and plan better than do or execute; and with every combination is awkward.

Large constructiveness, imitation, form, size and a fair intellect will be a good mechanic, invent, alter, copy or improve; with large ideality and color added can be a good artist; with small imitation is inventive and original; with large secretiveness it causes the politician to devise ways and means to slyly carry out his purposes; with a small back head is always constructing, but never executing, and with a large back head finishes all his inventions.

CULTIVATION. Handle tools; make as many of your own things as possible; improve all your tools, implements, machinery, etc., and you will soon increase its power and activity.

RESTRAINT. Let reason prevent you from engaging on flying machines, or impossibilities. This is restraint enough.

LOCATION. On the frontal bone, above the sphenoido-temporal suture, in front of acquisitiveness and below ideality.

24. IDEALITY. Love of the beautiful; imagination.

ABUSE. Extravagant fondness for the refined and imaginative.

SMALL. Can see but little beauty in anything.

AVERAGE. Admires beauty, but prefers the substantial.

LARGE. Enjoys elegance, beauty, refinement, poetry and eloquence; dislikes coarseness, rudeness, or vulgarity.

COMBINATIONS. Small ideality and large combativeness, destructiveness, amateness, and small neatness with a coarse temperament, will be gross and lack polish and refinement; with large approbateness and mimicry will ape the politeness of others, and large neatness added will appear more refined than is really true; with large constructiveness and imitation, will be a good, and rather polished worker.

Large ideality with large neatness, approbateness, and mimicry, will be very polite and affable; with large language and a fine organization and a good intellect, will be a natural orator; with wonder and caution large will love the sublime, vast, expansive; with large amateness and secretiveness will be fond of novels; with large language, comparison, analogy and constructiveness can write ingenious tales, and with large moral and intellectual powers will write instructive, moral stories like Hine's "Curry Cummings" and "Money-Changer."

It also produces refinement, poetry, paintings, etc., according to combination and temperament.

CULTIVATION. Study elegance, chasteness, etc., in dress, speech, labor and writing, to cultivate ideality.

RESTRAINT. Subject it to reason; avoid visionary things.

LOCATED. Joining the coronal suture, above constructiveness, before watchfulness, below imitation and wonder.

25. NEATNESS. Love of neatness; tastefulness.

ABUSE. Waste of time in fastidious fixing; over nice.

SMALL. Is destitute of taste; slovenly and careless.

AVERAGE. Has some taste and neatness, yet some faulty.

LARGE. Very neat and tasty in dress, furniture, etc.

COMBINATIONS. Small neatness, order and ideality, is a most consummate sloven; with small ideality and a coarse organization is dirty and careless, if not filthy; with large amateness, destructiveness and acquisitiveness, is coarse in talk, action, dress, etc.; a blackguard in every sense.

Large neatness with large order will keep everything in its place, and as tidy as a new pin; with large approbateness will be neat in dress; with large language will use choice expressions; with large melody and ideality will select chaste, elegant music, neatly expressed; with large form, size, color, constructiveness and ideality will be a neat, tasteful mechanic, or artist; with large domestic powers delights to see the loved one neat and tidy.

CULTIVATION. Be neat and tasteful in all things; banish every vestige of the sloven, and you will soon have neatness enough.

RESTRAINT. Avoiding excessive fastidiousness.

LOCATION. Front of ideality as generally located.

26. HARMONY. Love of harmony in general; the ability to detect discord or disproportion between different voices, instruments, or parts of a whole.

ABUSE. Excessive sensitiveness; annoyed at slight discords.

SMALL. Can't perceive harmony nor detect discord.

AVERAGE. Perceives and loves harmony and detects discord and disproportion, but not readily.

LARGE Harmony delights in the opera, loves the music of a full choir, prefers all the parts sung or played at once; can not bear discord and hates disproportion everywhere.

COMBINATIONS. Small harmony with small melody, time imitation and ideality, cannot be a musician, especially with the bilious temperament; average in all the above named organs with large firmness, weight and a large cerebellum, aided by notes may be a fair musician, but will lack feeling and will be too mechanical to reach the soul; be wanting in pathos.

Large harmony, melody, time, imitation, weight, ideality,

firmness, constructiveness and a good sized cerebellum joined to the sanguine lymphatic, sanguine bilious lymphatic or sanguine encephalo-bilious temperament, will have the ability to make a first rate musician, instrumental or vocal; will be a natural genius and possess that pathos that reaches and stirs the soul, and will love the harmonies of nature in all things.

CULTIVATION. Exercise this faculty by listening to, or practicing with bands, choirs, orchestras or operas, and be in harmony with all that is good.

RESTRAINT. Use reason and politeness enough to not criticize or ridicule those less gifted than yourself.

LOCATION. Above melody, between constructiveness and method and in front of neatness or ideality.

27. IMITATION. Ability to reproduce or pattern after.

ABUSE. Copy too closely to rectify mistakes or to improve.

SMALL. Inability to work after a pattern or copy.

AVERAGE. Can imitate but prefers to vary from copy.

LARGE. Copies easily; loves to imitate and reproduce.

COMBINATIONS. Small imitation with small constructiveness, form, size, weight, ideality, locality and cerebellum, is incapable of being a mechanic; cannot copy or imitate anything. Average in these organs can, with practice, be a mechanic, but will not excel in its nicer departments.

Large imitation with these powers (just named) large will be a natural genius in mechanism, and with large causality and suggestion will be able to add great improvements; with large color and a proper temperament will be a superior artist of any kind.

CULTIVATION. Exercise the faculty by imitating everything useful; make your own tools; not depend on others.

RESTRAIN it by not copying errors or useless parts.

LOCATION. Above the front of ideality; is the front part of marvellousness as located by Gall; the lower part of imitation as located by Fowler, and above inquisitiveness as located by Powell. (See Introduction, page 9.)

28. **WONDER.** Love of the marvellous ; admiration for the vast, stupendous, strange, mysterious, the apparently incredible, also the new and untried.

ABUSE. Dislike to anything except the strange or new.

SMALL. Rejects all that savors of mystery, or the untried.

AVERAGE. Some fondness for strange things, but not much.

LARGE. Loves to examine the wonderful ; investigates the new ; delights in vast prospects and natural scenery.

COMBINATIONS. Small wonder, faith, submissiveness, causality and large comparison and analogy, will be liable to be atheistical ; but with large causality and submissiveness will be deistical ; with large percepts will delight in established science. Large wonder with small faith may believe strange and marvellous things and be skeptical in others ; with large faith and moderate reason may be gulled with "fish stories," "ghost stories," etc., and with large caution and small combativeness will be cowardly about ghosts ; with large intellectual powers will investigate all new and strange things like a philosopher ; neither reject nor receive except upon testimony.

This faculty is essential to the artist, and to the investigator of nature's laws, as it gives a love of all wonderful natural phenomena and scenery. The preceding organ, Imitation, aids the artist in reproducing works of art, and preserves old, useful works from destruction.

CULTIVATION. Investigate the wonderful in nature and art, and all new and strange theories.

RESTRAIN this faculty from being carried away by every new and improbable story or theory ; ask for the reason of things.

LOCATION. Above the back part of ideality back of imitation, is the lower part of marvellousness as located by Fowler, and the back of it as located by Gall ; in front of hope.

Species 3d. Social Group.

This group gives fondness for society by creating a sympathy between people ; makes us kind, forgiving, obliging ; ability to copy actions and have faith in the motives of mankind.

The organs of this group are located back of the diplomatic organs, over the artistic and in front of the sustaining faculties; on the superior anterior part of the head. This species is divided into four varieties, viz: Faith, Mimicry, Sympathy and Benevolence. Cut 1, fig. 9.

29. FAITH. [TRUST.] Belief; disposition to trust in the integrity, and take things on the say-so of other people; begets confidence in man; believes in the guidance of intuition; or internal monitors.

ABUSE. Indiscriminate belief in what you hear.

SMALL. Believes little, and liable to disbelieve everything.

AVERAGE. Has considerable faith in human integrity; trusts to the honesty of others; but requires reason.

LARGE. Is liable to receive the sayings of others without a doubt; is too credulous about doctrines or principles.

COMBINATIONS. Small faith with large reason asks for the proof for every doctrine, creed or assertion in science, religion, politics or etiquette; with large sympathy and adhesiveness may not express all the doubts he feels; with small benevolence, sympathy, adhesiveness, and a coarse organization, is a blunt doubter, and with large destructiveness and method added, ridicules without mercy everything not understood, or mysterious.

Large faith with large sympathy and adhesiveness, will receive the leading tenets of his faith, on all points, from friends and associates, especially if that belief accords with early education; with large analogy will be governed by intuition; with large faith, wonder, suggestion and small inquisitiveness, will be governed by internal suggestions of the mind; with large conscientiousness, hope, submissiveness and causality, has faith in God's providence, and with a religious education, believes in some creed.

CULTIVATION. Check doubt when deficient in faith and wonder; doubt guided by reason and conscience is desirable.

RESTRAIN faith *only* when large and not governed by large reason and suggestion.

LOCATED in front of hope, between benevolence and wonder, and back of mimicry; back part of marvellousness as located by Fowler.

30. MIMICRY. Disposition and ability to imitate character; to mimic the actions, tones of voice, countenance, laugh, etc. It gives the ability to understand character or it could not imitate it, hence is the true organ of human nature.

SMALL. Can mimic very little; no ability to mock others.

AVERAGE. Can mimic well but is not remarkable for this talent; uses awkward gestures.

LARGE. Is a remarkable mimic; gesticulates much and well; acts out character to perfection.

COMBINATIONS. Small mimicry with small individuality will be a poor judge of character, and unable to mimic it; with small sympathy, benevolence, trust, (faith,) etc., will be unsocial, and care nothing for society; with large domestic faculties will stay much with the "loved ones at home."

Large mimicry, individuality, comparison and muscular motion, will be a first rate mimic of action, and will gesticulate much and well; talks with action as much as with words; with large trust, benevolence, and sympathy is very social, and with small domestic powers will desert the home for the store, bar-room, etc.; with large gregariousness will love the clan, club, or party room; with large domestic organs will invite friends to the home to enjoy social and domestic happiness together.

CULTIVATION. Study character as manifested in gestures, and learn to make good ones yourself.

RESTRAINT. Do not copy gestures indiscriminately, nor mimic people's defects, awkwardness, etc.

LOCATION. In front of faith, above imitation, back from suggestion and outward from sympathy. *

* REMARK.—Mr. Fowler takes the same view of imitation and mimicry that I do, though I did not know it till after the above was written. We differ on marvellousness, which he calls spirituality, and although we both divide benevolence, we differ on the functions of the front part.

31. SYMPATHY. Disposition to sympathize with, and enter into the feelings, emotions, joys and sorrows of others. :

ABUSE. Needless sympathy for imaginary suffering.

SMALL. Has but little sympathy for human suffering.

AVERAGE. Has considerable sympathy for others; is neither excessive nor deficient ; lets other organs rule.

LARGE. Has great sympathy for human suffering; is easily affected by the losses and misfortunes of others; gets into sympathy with every one, and loves to receive it from others.

COMBINATIONS. Small sympathy, benevolence, trust, mimicry, and approbation, is regardless of the society of others, and destitute of sympathy, or pity; with large firmness, self-esteem, and acquisitiveness, will be haughty, dictatorial, overbearing, and tyrannical; with small gregariousness will care nothing for the society of others—generally avoids it.

Large sympathy, with large trust, benevolence, mimicry, gregariousness, adhesiveness, and secretiveness, will be full of sympathy, sociability, fondness for society, and clubs, or secret orders, and be strongly attached to them; with large approbation, self-esteem, and firmness, will love to rule over, and direct associates; with large firmness, and acquisitiveness, and moderate adhesiveness and social faculties, will often fleece friends to fill his own purse.

CULTIVATION. Never turn from the suffering, destitute child of want; give it your sympathy, aid and encouragement.

RESTRAINT. Do not waste sympathy on unworthy objects.

LOCATION. Back of analogy, above mimicry, and in front of benevolence.

32. BENEVOLENCE. Disposition to aid the needy, help the suffering, bestow alms, and be charitable, and kind.

ABUSE. Gives to every worthless enterprise, without discrimination.

SMALL. Destitute of charity, gives nothing to the needy.

AVERAGE. Gives some, but not much, for charity's sake.

LARGE. Very charitable; ready to give to the needy, or the distressed; is kind to all.

COMBINATIONS. Small benevolence, with the other social organs small, will be cold and unsociable; with small domestic group will be a hermit, and shun society; with large acquisitiveness, and business faculties, and small conscientiousness will take advantage of any friend he has, to fill his own purse; lacks kindness. Large benevolence and adhesiveness, with small acquisitiveness, and large hope, will be lavish with money; with large sympathy added will be liable to become bankrupt through kindness alone.

CULTIVATION. Govern your temper; be kind, forgiving and charitable; aid the poor; and assist the needy.

RESTRAINT. Reason and conscientiousness should govern this faculty, to prevent its morbid manifestation.

LOCATION. Back of sympathy, above trust, and in front of submissiveness on each side of the *falx cerebri*.

Species 4th. Sustaining Group.

The faculties of this group give a submissive disposition, make us satisfied with things as they are, and yield to that which *seems* to be a fate; they sustain us in bearing losses, prevent fretfulness when vexation and trouble overtake us, and prepare us to submit to superiors, and masters, and to look up to and obey those in authority. They are anti-progressive; opposed to revolution and change; keep the same policy, creed, or habits of life, and fit us to serve rather than lead. When large, and directed by a religious education, they look up submissively to God; attribute everything to Him, and meekly bow to what they believe to be His WILL, and ask Him for favors, and blessings, in PRAYER and WORSHIP.

This species is divided into two varieties, viz: Submissiveness and Hope, and is located back of the coronal suture, in front of the moral faculties, above watchfulness, and on each side of the *falx cerebri*. See cut 1, No. 10.

33. SUBMISSIVENESS. Disposition to be submissive to, and obey, superiors; ask them for favors, reverence age, and long established customs, and yield to authority.

ABUSE. Servile submission to custom, or authority.

SMALL. Submits to nothing; is revolutionary in feeling.

AVERAGE. Is somewhat submissive; has fair regard for custom, law, age, and authority, but not much.

LARGE. Reveres authority, bows to superiors, obeys law and follows custom, dislikes change, and sneers at progression.

COMBINATIONS. Small submissiveness, caution, and adhesiveness, with large hope, self-esteem, combativeness, and resentfulness, will not be submissive; scorns to be governed; loves change and revolution, and with large reflectives, and destructiveness will ridicule all laws, customs, or ceremonies that are not consonant with his reason; with large acquisitiveness, and a sanguine-bilious, or sanguine-bilious-lymphatic temperament will be revolutionary, both for its own sake and for the spoils, and with large gregariousness, and small conscientiousness added, may be a bandit.

Large submissiveness, caution, and adhesiveness, will love time-honored institutions; with large firmness will hate change, with large combativeness, destructiveness, resentfulness, language, gregariousness, and reflective, and diplomatic faculties, will be a bold conservative champion-partizan, oppose change in law, literature, politics, or religion—is an anti-progressive.

CULTIVATION. Submit, without complaint, to what can not be avoided, and to all laws and customs that a cultivated reason and an enlightened conscience approve of.

RESTRAINT. Do not be too servile, nor submit to injustice; obey all reasonable requirements, but resent wrong ones.

LOCATED above hope, back of benevolence and trust, in front of firmness, on each side of the median line.

34. **HOPE.** Anticipation of future good.

ABUSE. Unreasonable anticipation; building air-castles, etc.

SMALL. Lacks hope, and looks at the dark side of the future.

AVERAGE. Is reasonable in his anticipations, is seldom gloomy, or cast down; will borrow but little trouble.

LARGE. Never desponds, hopes for more than he will get, and builds new castles when the old ones fall.

COMBINATIONS. Small hope, with small submissiveness, and self-esteem, will always despair of accomplishing anything; with small acquisitiveness and large caution, will fear losses continually; seldom undertakes any enterprise; with large approbation added, fears ridicule, dreads to go into company, and is crushed with trifling losses.

Large hope, submissiveness, combativeness, self-esteem, and a bilious temperament, with small caution, and approbation, will never be cast down, bears up against all losses, and trouble; defies misfortune, and smiles at despair; laughs at ridicule, and cannot be made to despond.

CULTIVATION. Hope for the best; do not mourn over losses; drive away all gloomy thoughts, and let reason rule.

RESTRAINT. Banish day-dreams, and air-castles, and be reasonable in your anticipations of success.

LOCATED below submissiveness, above watchfulness, in front of conscientiousness and back of wonder.

Species 5th. Moral Group.

This group gives stability, decision of character, love of integrity, and justice, and a desire for equity. There are two organs in this species: Firmness and Conscientiousness. They are located back of the sustaining faculties, above caution, and in front of the ambitious faculties, just where the head rounds off toward the crown. See cut 1, No. 10.

35. FIRMNESS. Stability, decision of character; an unyielding disposition; inflexibility of purpose.

ABUSE. Stubbornness, obstinacy, contrariness, mulishness.

SMALL. Is fickle, yielding, unstable, undecided.

AVERAGE. Is rather firm, yet none too much so; requires reason to aid, and self-esteem to give confidence.

LARGE. Decided and unyielding; hard to turn, and requires reflection to prevent stubbornness.

COMBINATIONS. Small firmness, self-esteem, and hope, and large caution, will be changeable, fickle, timid, self-debased, and

desponding, lack decision and stability. Large firmness, conscientiousness, self-esteem, combativeness, and animo-vital forces, will be moral, decided, firm, and energetic; have self-respect, and self-confidence; with large caution will be slow to commence, but decided and unyielding when started, with large approbation added will endeavor to keep a promise; is reliable.

CULTIVATION. Be unyielding when there is a principle at stake; let reason and justice govern.

RESTRAINT is unnecessary, if you prevent its abuse.

LOCATION. Back of submissiveness, in front of self-esteem above conscientiousness, on each side of the falx cerebri.

36. CONSCIENTIOUSNESS. Integrity, moral purity, love of justice, regard for truth, and principle.

ABUSE. Self-condemnation without a reason.

SMALL. Is nearly destitute of moral feeling, has little compunctions of conscience, or regard for justice.

AVERAGE. Is liable to excuse self for a wrong act, allows other faculties to control this, yet desires to do right.

LARGE. Seldom swerves from the right, loves duty, integrity, and justice above all else.

COMBINATIONS. Small conscientiousness, caution, firmness, and self-esteem, with large passions, is liable to go astray.

Large conscientiousness, firmness, combativeness, self-esteem, and animo-vital powers, will do right though he loose every friend; will fulfill a promise, even to his injury, and esteem morality more than friends, fame, or wealth.

CULTIVATION. Always speak the truth, wrong no man, be just to all, and faithful to yourself.

RESTRAIN this faculty by reason alone.

LOCATED outward from firmness, in front of approbation, above caution, and back of hope.

ORDER II.—INTELLECTUAL FACULTIES.

These faculties take cognizance of things, their qualities, and abstract relations—of events, and principles—store the mind with knowledge—elaborate ideas, and communicate them to others. They are the source of science, and intelligence.

This order is divided into TWO GENERA, viz: PERCEPTIVE FACULTIES, and REASONING FACULTIES. They are located on the front lobes of the brain—the part not usually covered with the hair. Cut 1, forward of 8 and 9, in front of the large line.

GENUS I.—PERCEPTIVE FACULTIES.

These perceive things: qualities, relations, tones, names, numbers, locations, etc. They make us familiar with the physical world, and are the instruments for receiving knowledge. They are divided into *four species*, viz: External senses, Nominative perceptives, Qualitative perceptives, and Relative perceptives, and are located above and around the eyes. Cut 1, Nos. 12, 13, and 14.

Species 1st. External Senses.

These perceive odors, sensation, etc., and are divided into five varieties, viz: sensation, sight, smell, taste, and hearing. They are discussed at length in Combe's Phrenology.

Species 2nd. Nominative Group.

These take cognizance of names—common and proper, and give the ability to acquire language. They are located on the supra orbital plates, and when large close the back part of the socket, crowd the globe of the eye forward, and give it a prominent appearance. Cut 1, No. 12.

37. COMMON NAMES. Ability to employ words.

ABUSE. Excessive talk, garrulity, verbosity.

SMALL. Uses words poorly, speaks with difficulty.

AVERAGE. Has a fair use of words, but is not fluent.

LARGE. Uses words copiously; is never at a loss for words.

COMBINATIONS. Small common names, eventuality, and reflection, has poor conversational power, hesitates for words; with large eventuality, comparison, analogy, and an active temperament, may be a good writer, and an instructive speaker—not a fluent one. Large common names, analogy, comparison,

causality, and perceptives, will be a linguist, a fluent, easy, and instructive speaker, and will not be at a loss for a single word.

CULTIVATION. Memorize words, and converse freely, varying your expressions as much as possible.

RESTRAINT. Use words to express ideas, not mere sounds.

LOCATED on the supra orbital plate, and gives a full, prominent eye, as though it were being crowded out of the head.

38. PROPER NAMES. Ability to use names of persons, places, technical terms in science, etc.

ABUSE. A too free use of technical names in conversation.

SMALL. Soon forgets proper names; is quite deficient.

AVERAGE. Is neither deficient, nor good, at remembering names, and by association may retain them quite well.

LARGE. Seldom forgets proper or technical names.

COMBINATIONS. Small proper names, locality, form, and individuality, forgets proper names of all kinds; but when these organs are large, seldom forgets any name; with large eventuality, time, and reflectives, can be a good historian, and retain the technical terms of science very well.

CULTIVATION. Memorize names of every kind.

RESTRAINT. Use technical and learned words judiciously.

LOCATION. On the supra orbital plate, and makes the eye appear to hang down; better shown than described.

Species 3d. Qualitative Perceptive Group.

These faculties perceive the qualities of material things and are indispensable to nearly all departments of life. This species is divided into five varieties, viz: Individuality, Form, Size, Weight, and Color, and are located just over the eyes, from the root of the nose (glabella) to the external angle of the eyes, along the supra orbital ridge. Cut 1, No. 13.

39. INDIVIDUALITY. Observation of individual objects.

ABUSE. A staring, gazing, impudent curiosity; prying into other people's business matters.

SMALL. Lacks close observation of everything.

AVERAGE. Is rather a superficial observer.

LARGE. Is a critical observer of everything; scans all he sees.

COMBINATIONS. Small individuality and artistic organs, fails to notice works of art; with small color fails to notice colors; with small form does not notice faces, or persons; with small ideality seldom sees beauty in objects of any kind; but with these organs all large will be a close observer of art, color, beauty, forms; faces, etc., and have an insatiable desire to see everything within reach of vision; with large analogy, watchfulness, caution, and secretiveness, is seldom deceived in any one's motives—is hard to sell !

CULTIVATION. Look closely at everything, and every body; scan every principle or quality.

RESTRAINT. Do not be impudent in your observations; no other restraint is required, but *this* is desirable.

LOCATED on each side of the mesial line, at the root of the nose.

40. FORM. Ability to remember shape, forms, looks countenances, etc.

ABUSE. Easily pained at the sight of misshapen objects.

SMALL. Poor eye to keep shape, countenances, etc.

AVERAGE. With practice may remember shape, etc., quite well, but needs to cultivate this faculty.

LARGE. Has an excellent memory of faces, forms, etc., and knows many whom he cannot name.

COMBINATIONS. Small form, size, ideality, etc., is poor at keeping form, size and beauty in mind, but with large form, size, weight, color, ideality, etc., remembers shape well, especially in connection with the large faculty, whatever it may be. Such as the form of children when philo., is large; forms, etc.; of ladies, when amat., is large; of machinery when constr. is large, and with acquisitiveness, locality, individuality, etc., will be good at detecting counterfeit bills.

CULTIVATION. Notice shape minutely, and strive to remember it, whether in faces, bank bills, portraits or mechanism.

RESTRAIN form by ceasing to criticize every little defect in form that falls under your notice.

LOCATION. On the two sides of the *crista galli*; its size is known by the width between the eyes.

41. SIZE. Ability to judge of dimensions, proportion, and bulk, by the eye alone; gives a mechanical eye to know "horizontals and perpendiculars;" aids the geometrician and engineer.

ABUSE. Is too easily pained by disproportion.

SMALL. Is unable to detect slight inaccuracy in size; has a poor mechanical eye for magnitude.

AVERAGE. Has fair perception of size, length, etc.

LARGE. Has a good judgment of proportion, length, size, etc., of objects, and measures angles, and distances well.

COMBINATIONS. Small size, constructiveness, form, color, weight, and ideality, would surely fail as a mechanic, but with these organs large can be a good mechanic, architect; etc., and with large number added will be a good surveyor or civil engineer—a good judgment added, gives a topographical engineer, especially with large combativeness and destructiveness.

CULTIVATION. Notice and remember size, angles, proportion, geometrical figures, etc.

RESTRAIN it by not being over particular about minor defects.

LOCATION. On the lower side of the internal angle of the eye adjoining individuality.

42. WEIGHT. Ability to judge of specific gravity, perception of weight, resistance, etc.; power to balance, ride, walk a rope, throw and shoot strait, dance, skate, etc.

ABUSE. Risky, and venturesome in climbing, etc.

SMALL. Is awkward and cannot balance well.

AVERAGE. Can ride, skate, throw, etc., tolerably well.

LARGE. Holds a steady hand, can go aloft, pitch quoits, and is a good judge of specific gravity.

COMBINATIONS. Small weight, and large caution, cannot walk a pole, go aloft, or hold a steady hand; with small constructiveness, form, etc., will be a poor mechanic; can be easily thrown from his balance; but with these organs large can be a good shot, hold a steady hand, make a good swordsman, ride a fiery

horse, skate, climb, etc., be a good judge of gravity, a good dentist, surgeon, or mechanic, or make a good dancer!

CULTIVATION. Practice riding, pitching quoits, skating, measuring distance, and size, with the eye, etc.

RESTRAINT. Do not needlessly endanger yourself by climbing, walking poles, riding fractious colts, etc.

LOCATION. Outside of size, inside of a line drawn perpendicularly through the pupil of the eye.

43. COLOR. Ability to perceive and recollect colors, tints, hues, shades, etc., and to combine colors.

ABUSE. Over particular; wastes time with colors.

SMALL. Scarcely knows one color from another.

AVERAGE. Is neither deficient nor expert in telling colors.

LARGE. Can easily distinguish, arrange, mix, or recollect colors; is delighted with painting.

COMBINATIONS. Small color, form, size, etc., will be quite deficient in artistic ability; but with large color, form, size, imitation, wonder, ideality, neatness, harmony, constructiveness; comparison, and individuality, can be an artist of the first order.

CULTIVATION. Notice, compare, and remember colors.

RESTRAINT. Be not extra particular, nor waste time with useless coloring.

LOCATION. Outside of weight; inside of order.

Species 4th. Relative Perceptive Group.

This group perceives the relations of events, locations, dates, sounds, unity and plurality, and arrangement. They are indispensable to good scholarship and literary ability, or a critical historian. This species is divided into six varieties, viz: **Eventuality**, **Locality**, **Time**, **Melody**, **Order**, and **Number**. They are located above the qualitative perceptive group, and in front of constructiveness and the vegito-vital group. See cut 1, No. 14.

44. EVENTUALITY. Memory of facts, circumstances, events, news, history, jokes, and what was said and done.

ABUSE. Relates unimportant events connected with a story.

SMALL. Has a poor memory of events, news, etc.

AVERAGE. Has a fair memory of events, news, etc.

LARGE. Has an excellent historical memory; can recall many scenes of childhood, general news, etc.

COMBINATIONS. Small eventuality, time, locality, common and proper names, will be a poor historian, and learn geography with difficulty; with moderate reflective powers, will not make much progress in science; but with all these organs large, will make a good historian, geographer, and scientific person; with the business and diplomatic groups large, can be a good business or diplomatic agent in most relations of life.

CULTIVATION. Memorize events, stories, anecdotes, etc.,

RESTRAINT. Relate no unimportant, irrelative events.

LOCATION. On the center of the forehead below comparison.

45. **LOCALITY.** Memory of places and courses; desire to travel.

ABUSE. Desire to travel constantly and live a roving life.

SMALL. Has a poor local and geographical memory.

AVERAGE. Has a fair memory of places, yet may be lost.

LARGE. Can hardly be lost; loves to travel, and remembers roads and places once seen.

COMBINATIONS. Small locality, eventuality, and individuality, is easily lost, and forgets events connected with his journeys; but with these organs large, loves to travel and remembers where he has been; with large form and language (language includes common and proper names,) will love to travel, and remember all the roads, places, events, persons, anecdotes, dates, etc., seen while traveling; with large calculation and causality added, will be a natural astronomer.

CULTIVATION. Observe direction, looks of roads, towns and rivers; try to remember them; study maps of countries, etc.

RESTRAIN a roving, wandering life, unless profitable.

LOCATION. On each side of eventuality.

46. **TIME.** Memory of the lapse of time, power to keep time in music and dancing; to keep ages, dates, etc., in the head.

ABUSE. Is unnecessarily annoyed by bad time in music, or in keeping step with others.

SMALL. Has a poor memory of dates, is not punctual.

AVERAGE. Remembers dates, ages, appointments, etc., well.

LARGE. Has good memory of dates, time when, etc., keeps time in music and step in walking, with ease.

COMBINATIONS. Small time, eventuality, locality, and individuality; is a poor historian; forgets dates, appointments, and keeps time poorly; but with these organs large, keeps appointments, dates, chronology, step in walking and time in music; hardly needs a clock.

CULTIVATE time by exercise in keeping dates.

RESTRAIN it from being too particular about time, dates, etc.

LOCATION. Outside of locality and under method.

47. MELODY. Ability to perceive simple tones, and detects the difference between voices in speaking or singing, or between bells, horns, or the lowing of animals.

ABUSE. Neglects business; spends money uselessly for music.

SMALL. Hardly detects discord, or different sounds.

AVERAGE. Can distinguish discord, but not readily, may learn music but is not fond of it.

LARGE. Quickly perceives discord, or distinguishes different tones, knows his neighbors by their voices; loves music.

COMBINATIONS. Small melody, time, imitation, mimicry, weight, constructiveness, ideality, and harmony, can not learn music; but with these organs large and a sanguine lymphatic temperament, will be a choice musician every way.

CULTIVATION. Exercise melody in observing sounds and imitating them; drill the voice and ear together.

RESTRAIN its excess, yet exercise it freely. It aids in subduing the passions, promotes health, and enriches the voice.

LOCATION. On the lateral part of the frontal bone outside of time, below harmony, and in front of constructiveness.

48. ORDER. Love of physical arrangement—a place for everything, and a desire to have everything in its place.

ABUSE. Over particular about placing things.

SMALL. Has but little order; places tools, etc., at random.

AVERAGE. Keeps tolerably good order, puts things in their places generally, yet is careless sometimes.

LARGE. Loves to have everything in its place, and is annoyed by disorder.

COMBINATIONS. Small order, method, and neatness, will lack system and arrangement, and be a sloven; with small number, analogy, and business group, would likely fail; with large artistic faculties may be a workman, but lack order, and be slovenly at his work; but with large order, method, neatness, ideality, constructiveness, and executive faculties, will be neat, orderly, systematic, methodical, and have the ability to do well in any business suited to his capacity.

CULTIVATION. Have a place for everything; put everything into its place; observe, and keep good order.

RESTRAIN it by reason; be not needlessly particular.

LOCATION. The external angle of the eye, beneath the origin of the superciliary ridge.

49. NUMBER. Perception and memory of numbers, ability to reckon in the head, numerical computation.

ABUSE. Neglect business to solve mathematical problems.

SMALL. Is slow in, and dislikes to study figures.

AVERAGE. Does well with practice, but not without.

LARGE. Has great ability to reckon in the head; learns figures well, and delights in mathematics.

COMBINATIONS. Small calculation, causality, comparison, and locality, can not be a good mathematician, but with these organs, will be able to be a first rate mathematician; with large muscular motion and locality, will be a good surveyer; with a sanguine, or sanguine bilious temperament, will make a good engineer; with large destructiveness added, a good topographical engineer.

CULTIVATION. Cast accounts in your head, add, subtract, divide, etc., mentally; use the faculty all you can.

RESTRAIN the faculty to useful exercise is all you require.
LOCATION. External from order, and below melody.

GENUS II. REASONING FACULTIES.

These are mental powers peculiar to human beings, and elevate him above the brute that perishes. Almost every other faculty can be found in some of the inferior animals—as constructiveness in the beaver; imitation in the monkey; benevolence in the dog, horse, cow, etc.; perception in nearly all; and submissiveness, firmness, vanity, etc., in many. None have the ability to reason, invent, progress, improve on their ancestors' works, and adapt means to ends. All this man can do. From generation to generation he advances, going on to perfection through the influence of the reasoning faculties. They form ideas, draw conclusions, appreciate resemblances, differences, make suggestions, investigate authorities, and appropriate the labors of other faculties. They are located on the superior portion of the forehead, and extend up under the hair, in many persons. See cut 1, in front of heavy line, before 8 and 9. This genus is divided into two species, viz: *Reflective* and *Diplomatic*.

Species 1st. Reflective Faculties.

These compare, seek for causes, and methodically arrange intellectual labors. They take cognizance of abstract relations, originate, and elaborate thoughts and ideas, and give an investigating cast of mind. They are necessary to the philosopher, yet without the diplomatic faculties, do not give the highest order of philosophers. This species is divided into three varieties, viz: Comparison, Causality, and Method. For location, see cut 1, No. 15.

50. **COMPARISON.** Ability to appreciate differences of quantity, or a difference between *more* and *less*.

ABUSE Trying to discover differences where none exist, useless refinement in science.

SMALL. Has but little ability to appreciate differences in quantity; is deficient in power to compare things.

AVERAGE. Has a fair share of such power, yet is not happy in making comparisons.

LARGE. Can detect slight differences; is happy in contrasts, and comparisons in quantity, or in more or less.

COMBINATIONS. Small comparison, individuality, and eventuality, will be very deficient in discovering, or making comparisons; with small melody, and harmony, can hardly tell one tone from another; with large causality may comprehend principles but will still be muddled minded. But with these organs all large will have great ability to discover, or make comparisons; is quick at detecting discord, and will be clear headed; and with large method, will be clear, systematic, and methodical in his ideas, thoughts, lectures, and writings.

CULTIVATION. Compare and contrast everything you can in their quantities; notice differences all you can.

RESTRAINT. Keep from excessive refinement in science, and do not allow this faculty to serve perverted propensities.

LOCATION. Above eventuality, on each side of the messiel line, below analogy, and inside of causality.

51. CAUSALITY. Power to appreciate the force of causation, or to trace effects to their causes.

ABUSE. Love of transcendentalism, and abstractions.

SMALL. Unable to appreciate causation.

AVERAGE. Can appreciate causes, adapt means to ends, lay plans, etc., but is rather deficient in this power.

LARGE. Readily discovers causes, is very good at laying plans and adapting means to ends; inclined to be metaphysical and dwell on abstractions.

COMBINATIONS. Small causality, with the other reflective faculties small, will be deficient in reasoning; with small perceptive groups, and diplomatic faculties, will be very deficient in intelligence—be almost a flat. But with large causality, comparison, and method, will be a good reasoner; with large

perceptive and diplomatic groups, will possess a high order of mind; with small caution, moderate approbateness, and large combativeness, will be a bold thinker and writer; and with large language, be a bold orator, and a fearless teacher of unpopular truths.

CULTIVATION. Ask for the WHY of things; seek for their CAUSES, and trace effects to the causes that produce them.

RESTRAIN this faculty from becoming the servant of perverted inferior faculties, or sustaining false creeds, dogmas, or platforms, for parties and sects; let facts and conscience guide it.

LOCATED outward from comparison, above locality, inward from method, and below suggestion.

52. METHOD. Ability to systematize, and arrange the results of the other intellectual faculties with reference to some special object. The classifying faculty.

ABUSE. Over exact in arranging and classifying.

SMALL. Destitute of system in thought; lacks method.

AVERAGE. Loves a methodical arrangement of ideas, but seldom observes it; is guided by circumstances.

LARGE. Is very systematic in thought and expression; works by system, observes method and arrangement in all his transactions; makes all he does bear on his labors; can hardly fail in business, because of exact method.

COMBINATIONS. Small method, order, comparison, and individuality, will keep everything in confusion; with small neatness and ideality, will be a sloven, and unable to appreciate the beauty, order, or system of the universe. Large method, order, comparison, eventuality, and observation, will be very systematic, methodical, and orderly; work by rule; allow nothing to intrude upon his thoughts except it is legitimately connected with his business; with large business, guardian, and ambitious faculties, can be a very successful business man; and Dr. Powell says he has never seen a man with large method fail in business in any case whatever.

CULTIVATION. Be methodical and systematic in all you do.

RESTRAIN it from excessive exactness.

LOCATION. Outside of casuality, below inquisitiveness, above time, and inside of harmony, on the angle of the forehead.

This faculty has been called wit, mirth, and humor, by different authors. But it seems like a queer place to put an organ for buffoonery among the intellectual faculties! An idea of the ludicrous arises from incongruity—from a want of method, or from things being in a condition different from what was expected, aimed at, or looked for, and laughter springs from the sudden anticipation of the gratification of some one, or more of our faculties. Hence, some will laugh at the thought of being revenged—some at the prospect of obtaining some long sought for object; children often laugh to see poultry slaughtered, because they expect a pot-pie! while others cry at the same sight.

True wit depends upon the size, activity, and cultivation of the intellectual faculties—especially upon method, and its combinations. One man arranges his thoughts in such a way that no ludicrous idea is seen by his hearers, while another will express the same ideas in such a way that nothing but the ludicrous appears. Let all investigate this subject, and throw light upon it if they can.

Species 2nd. Diplomatic Faculties.

These are reasoning faculties, yet they are diplomatic. They give the ability to appreciate resemblances, make suggestions, and hear testimony, either verbal or written. The successful diplomatist must hear testimony, look to precedents, suggest different plans, schemes, or ideas, and be able to see resemblances in quality between different suggestions. Analogy, aided by comparison, mimicry, and observation, divines character, and has been called Human Nature, and as suggestion suggests how to act in company, how to adapt ourselves to others' prejudices, and render ourselves pleasing to them (a necessary trait in the character of the diplomatist), it has been called agreeableness, suavity, and pliability, by different authors.

They are located at the upper part of the forehead, generally

under the edge of the hair, in front of the social, and above the reflective group. See cut 1, No. 16. This species is divided into three varieties, viz: Analogy, Suggestion, and Inquisitiveness.

53. ANALOGY. Ability to appreciate resemblances, or qualities; as between good and bad, or fine and coarse.

ABUSE. Use of illustrations foreign to the subject.

SMALL. Unable to appreciate resemblances.

AVERAGE. Can discover and use similitudes; is not happy in his illustrations at all times.

LARGE. Full of illustrations, similitudes, and figures of speech; speaks in parables or fables; draws inferences from analogy, and often shows a want of resemblance in illustrations that are given.

COMBINATIONS. Small analogy, comparison, size, form, and individuality, is destitute of ability to discover comparisons, likenesses, or resemblances; with small melody, harmony, and time, will be unable to detect discord in music; with small acquisitiveness be a poor judge of bad money; but with all these faculties large, and large causality, method, and inquisitiveness, will possess a high order of mentality; and with a sanguine encephalo-lymphatic, or bilious encephalic temperament, will be a philosopher; with large suggestion, and inquisitiveness added, will be a good diplomatist.

CULTIVATION. Study resemblances between qualities, and learn to detect discrepancies in false analogies or illustrations.

RESTRAINT. Use no superfluous illustrations, and no metaphors when plain speech will suit you better.

LOCATED over comparison, in front of sympathy.

54. SUGGESTION. Intuitive suggestion in cases of difficulty, or the ability to suggest resources that will aid us when ordinary means fail.

ABUSE. Suggesting resources when they are uncalled for.

SMALL. Unable to suggest resources when needed.

AVERAGE. Can suggest resources, but not always *when* they are needed, or *such* as will answer the purpose.

LARGE. Is quick to make suggestions in cases of failure;

never lacks for resources; ready to try something new when other means fail; one source of experimenting.

COMBINATIONS. Small suggestion, wonder, comparison, and large submissiveness, never tries a new scheme, but follows in the old beaten track; with large acquisitiveness, uses old modes for making money; large continuity, inhabitiveness, and small ideality, will love the old home best, and refuse to improve or beautify it. But with large suggestion, wonder, comparison, and small continuity, and submissiveness, will ever be ready to try the new, and seek out different resources; and with large constructiveness, causality, comparison, weight, form, size, and individuality, will make an inventor.

CULTIVATION. Think of some new ways of accomplishing your desires; try to invent some new resources whenever they are needed.

RESTRAIN this faculty to useful resources.

LOCATION. On each side of analogy, above causality, in front of mimicry, and inward from acquisitiveness.

55. INQUISITIVENESS. A capacity to investigate human testimony, listen to evidence, hear, or read narrative, consult authorities, and sustain opinions by them.

ABUSE. Introducing more evidence than is needed.

SMALL. Has no patience to hear testimony; never consults authorities; dislikes to quiz or be quizzed.

AVERAGE. Can consult authorities, and listen to testimony, but cares little for either; may quote them for others, but relies on them but little for self.

LARGE. Is constantly enquiring into everything around him; patiently hears all the evidence, consults all the authority he can, and loves narrative, biography, etc.

COMBINATIONS. Large inquisitiveness, individuality, continuity, watchfulness, cautiousness, benevolence, and causality, give us the best of a judge; add large method, analogy, suggestion, and acquisitiveness, and we have the diplomatist; add the business group, and we have the business man. When these organs are all small the reverse is true.

CULTIVATION. Listen to evidence, hear testimony, consult authority, and read history, and biography. Be inquisitive.

RESTRAIN this faculty to needed testimony or authority.

LOCATION. Outward from suggestion, above method, in front of imitation, and inward from neatness, or ideality.

Combinations may be increased almost without end. Those given are specimens. You can make others for yourselves, after learning the true function of each faculty.

ORGANIZATIONS SUITED TO DIFFERENT OCCUPATIONS.

Every calling essentially different from every other, requires a different temperamental and phrenological development to be successful.

1. **FARMER.** A farmer should have the sanguine bilious, sanguine bilious lymphatic, or bilious lymphatic temperaments, to give them muscular ability, and well-developed constructiveness, ideality, color, method, order, inhabitiveness, adhesiveness, philoprogenitiveness, acquisitiveness, muscular motion, approbateness, and a good intellect. These will give them love of order, neatness, system and home, make them handy at fixing their own tools, fond of young stock, saving, industrious, ambitious of success, and intelligent—also fond of flowers, etc.

2. **MECHANICS** require sanguine bilious lymphatic, bilious encephalic, sanguine bilious encephalic, or sanguine bilious lymphatic, temperaments, with large individuality, form, size, weight, color, order, number, constructiveness, neatness, self-esteem, ideality, approbation, and large animo-vital forces. These will give strength, mechanical skill, neatness, ambition to succeed, self-confidence, and force of character. To make money and boss other hands, require in addition to the above, firmness, acquisitiveness, secretiveness, destructiveness, combativeness, benevolence and adhesiveness. Add large locality and number, and you have an **ENGINEER**.

3. **AN ARTIST** differs from the mechanic in having a finer

temperament, and *very* large size, form, ideality, color, comparison, imitation, and wonder. Add large locality, and individuality, and you have a good SCULPTOR, a good LANDSCAPE PAINTER, and a good PENMAN.

4. MERCHANTS require a sanguine encephalic, a sanguine encephalo-lymphatic, or a sanguine bilious encephalic temperament of a fine quality, with large qualitative percepts, business group, caution, hope, number, order, method, self-esteem, approbation, construction, neatness, ideality, comparison, analogy, suggestion, conscientiousness, and the social group. These will give taste, ambition, honesty, suavity, good judgment, system, quick perceptions, calculation, and skill in handling and tying up goods.

5. MATHEMATICIAN. A sanguine, or sanguine bilious temperament, with large number, comparison, causality, order, form, size, weight, method, and individuality. These make one quick in figures, enable them to comprehend the principles of the science, and give that order and system that ensure success. With moderate animo-vital forces, and large eventuality, makes an ACCOUNTANT. Add large acquisitiveness, locality, analogy, and comparison, and you have a good CASHIER. With large animo-vital forces added, you have the SURVEYOR.

6. PRINTERS require the sanguine, bilious, sanguine bilious or sanguine bilious encephalic temperaments, with large form, size, order, individuality, constructiveness, method, and fair acquisitiveness, and muscular motion; and the more intellect they have the better for authors, publishers, and proof-readers.

7. SEAMEN OR BOATMEN require the same temperament as laborers, with large muscular motion, weight, order, firmness, combativeness, caution, acquisitiveness, alimentiveness, destructiveness, time, and individuality.

8. POETS require a fine, exquisite texture, and chiefly of the sanguine bilious, sanguine encephalic, bilious encephalic, sanguine bilious encephalic, bilious lymphatic, sanguine encephalo-lymphatic, or quadruple—to any of which the nervous condition may be attached—with large language, time, harmony,

ideality, order, method, analogy, suggestion, eventuality, wonder and large animo-vital forces.

9. ACTORS should have a sanguine, sanguine encephalic, sanguine encephalo-bilious, bilious encephalic, sanguine encephalo-lymphatic, or bilious lymphatic, with large language, eventuality, secretiveness, mimicry, suggestion, comparison, analogy, method, order and language.

10. MUSICIANS need a sanguine, sanguine lymphatic, bilious lymphatic, sanguine bilious, sanguine bilious encephalic, or a sanguine bilious lymphatic temperament, with large melody, harmony, time, mimicry, ideality, language, analogy, and eventuality.

11. ORATORS require the sanguine bilious nervous, sanguine encephalic, sanguine encephalo-bilious, bilious encephalo-lymphatic, or the quadruple temperament, with large language, eventuality, ideality, comparison, analogy, suggestion, harmony, self-esteem, approbation, moral organs, hope, mimicry, sympathy, and combativeness, with average caution, destructiveness, continuity, and small inquisitiveness, and acquisitiveness.

Good lecturers, teachers, professors, statesmen, lawyers and preachers need nearly the same organization. The teacher, professor, lecturer, or statesman, needs more causality, locality, order, time, adhesiveness, and philoprogenitiveness, and less combativeness than the public orator; the lawyer needs more secretiveness, combativeness, and inquisitiveness; the preacher more faith, conscientiousness, benevolence, sympathy, submissiveness, hope, caution, and less secretiveness, combativeness, acquisitiveness, destructiveness, and resentfulness, than either of these classes.

12. DOCTORS require the sanguine encephalic, bilious encephalic, sanguine bilious, sanguine bilious encephalic, bilious encephalo-lymphatic, or sanguine bilious lymphatic temperament, with large individuality, order, color, time, method, causality, comparison, analogy, suggestion, inquisitiveness, benevolence, adhesiveness, philoprogenitiveness, secretiveness,

caution, hope, and self-reliance. But small acquisitiveness, combativeness, resentfulness, etc.

13. SURGEON. Same as the physician, with large weight, muscular motion, form, size, constructiveness and destructiveness added; with large ideality added, we have the DENTIST.

14. EDITORS and AUTHORS require the bilious encephalic, bilious encephalossanguine, bilious encephalo lymphatic, or sanguine encephalo-lymphatic, with large comparison, analogy, causality, method, eventuality, ideality, time, firmness, and conscientiousness, with fair language, combativeness, cautiousness, self-esteem, continuity, acquisitiveness, secretiveness, destructiveness, and muscular motion. This combination makes a philosopher, the only good author we have.

15. TAILORS, SEAMSTRESSES, MILLINERS, FANCY-WORKERS, and JEWELLERS, all require a fine combination of the sanguine bilious, and encephalic temperaments, in one with the lateral portions of the cerebellum moderate, the artistic group, form, size, color, weight, order, method, and suggestion large, and small combativeness, resentfulness, and watchfulness, with full language, time and melody.

16. LANDLORDS and BOARDING-HOUSE KEEPERS require the sanguine lymphatic, bilious lymphatic, or sanguine bilious lymphatic temperaments, with large social and domestic groups, large approbation, eventuality, form, size, order, neatness, language, method, submissiveness, and animo-vital, and vegito-vital forces, with moderate combativeness, resentfulness, destructiveness, acquisitiveness, continuity, self-esteem, and watchfulness. But their cooks should have larger acquisitiveness, alimentiveness, and smaller language.

17. CRIMINALS generally have the temperaments for good landlords, and laborers, with small moral, social, and sustaining groups; moderate intellects; large combativeness, resentfulness, destructiveness, acquisitiveness, secretiveness, amativeness, hydrativeness, and small *mental activity*—a coarse organization.

Those who have such organizations should examine the analysis of each faculty, and learn how to increase, and restrain

each faculty, and shun all wild company, and intoxicating drinks. See page 61, last paragraph. Above all, keep both head and hands busy at something useful, and cultivate small organs.

If any have chosen an occupation not strictly according to their organization, they can improve deficient organs easier than learn a new business, unless they are very incompatible with their callings; and by perseverance they can educate their organization to their trades, and be successful in their business.

MARRIAGE COMPATIBILITY.

1.—TEMPERAMENTALLY CONSIDERED.

This is the greatest of Dr. Powell's discoveries, and, if true, is destined to confer more blessings on man than any other discovery made since that of the art of printing. Man does not marry for a day, or a year, or even for several, but for a life-time; and the influence of that marriage in some cases reaches through several generations, and effects people both for this life and the next.

Every child born into the world lives as long as God exists, and, if our popular theology be true, must be forever happy, or miserable, in time and in eternity. And as our lives affect those of our children, we should study the laws of propagation thoroughly before we engage in the matrimonial relations, or assume parental responsibilities.

I can not, in a work like this, set forth all the conditions affecting children. This I will endeavor to do in a work I am preparing, and much may be gathered from many books now before the world. My first task is with the influence that the union of certain temperaments have on each other in the production of disease in offspring.

For a full discussion of principles and reasons, I must again refer the reader to Dr. Powell's work already mentioned, and will proceed to give in brief the results of his investigations, which are as follows:

1. Each temperament, or combination of them, should unite in marriage with its opposite.

2. No temperament, or combination, should mate its like.

3. The adjunctive temperaments are incompatible with themselves, or with each other, either alone or in combination.

For the better guidance of the reader, I name the following combinations as suitable for union to produce good results.

FORMULA.

The *Sanguine Temperament* may unite with the bilious encephalo lymphatic, bilious encephalic, bilious lymphatic, or with a quadruple—where all four are joined; the first is best. Or either of these may unite with the sanguine temperament.

The *Bilious Temperament* should have a sanguine encephalo-lymphatic, sanguine lymphatic, sanguine encephalic, or quadruple. The first is the best. Or, either of these may unite with the bilious temperament.

The encephalic, or lymphatic, needs the sanguine, or bilious, or sanguine bilious temperament—and either of these may unite with either of those adjunctive organizations.

The sanguine bilious needs the sanguine encephalic, or the bilious encephalic, according to which element predominates; and either of these may unite with the sanguine bilious.

Where there is much deviation from these unions, the parents will either have no children, or they will be weakly, and die young, with various forms of disease pointed out in the history of the temperaments.

ILLUSTRATIONS. Below I give results that I have collected by visiting houses, examining the parents and children, ascertaining the number of deaths, and of what the children died, and also about what age they died. I will use the first letter of each temperament, and use that letter first that indicates which temperament is in the predominance—then the letter next that shows the next predominating temperament, and so on. The letter X. stands for *xanthus*, and means the *red* variety of the bilious temperament. N. shows that the nervous condition is found in connection with other combinations.

CASE 1. Husband, E. S.; Wife, E. B.—incompatible; been married five years; had one child which is dead; are barren and childless.

CASE 2. Husband, S. with a little xanthus; Wife, S. B. E.; compatible; have had four children, all living and healthy.

CASE 3. Husband, B. E. S.; Wife, E. S.; incompatible—have had 7 children; 2 died of disease, one from the effects of a scald, four now living, and in moderate health, but not rugged.

CASE 4. Husband, X. B. E.; Wife, X. B.; compatible—have had four children; all living and healthy.

CASE 5. Husband, S.; Wife, B. E.; compatible; have had two children; both living and healthy.

CASE 6. Husband, E. B. N.; Wife, S. B.; compatible; have had eleven children; raised ten, all healthy; one drowned.

CASE 7. Husband, B. S.; Wife, B. S.; incompatible—have had eleven children; lost five, three in infancy, one at eleven years old, and one grown; none of the others are rugged.

Since writing the above another has died, as I have just heard.

CASE 8. Husband, S.; Wife, S.—incompatible; had six children; four died of consumption—the two living ones are healthy. See comments on such cases.

CASE 9. Husband S., with a little X. and a little E.; Wife, E. B.; have had four boys, all living and healthy. See comments on such cases,

CASE 10. Husband, S. B. E.; Wife, S.—compatible; have had twelve children; eleven living and healthy—7 boys and 4 girls. All marry young.

CASE 11. Husband B., a little S.; Wife, B., a little E.; incompatible because too near alike; have had twelve children; lost four of consumption, who were healthy till from 12 to 20 years of age, and then took consumption, and died in a short time. Several of their other children stand a chance of early death.

CASE 12. Husband, X. B. S.; Wife, X. B. E.—compatible;

have had thirteen children, all living and hearty; 6 boys and 7 girls.

CASE 13. Husband, S. B. L.; Wife, B. E.—incompatible; have had seven children; lost three of consumption—another is lying low of the same disease; the remainder tolerably healthy.

CASE 14. Husband, B. very little E.; Wife, S. E. L.; have had 4 children, all healthy; yet they are slightly incompatible.

CASE 15. Husband, S. B.; Wife, S. L.—compatible; three children, all healthy.

CASE 16. Husband, S. B. L.; Wife, S. E. L.—incompatible; have had seven children; lost two; one living boy, not rugged; one girl large head, both probably die young; another boy been sick a year or two, yet appears to have a good constitution, and vital tenacity.

CASE 17. Husband, S. L.; Wife, B. E.—incompatible; have had eleven children; lost four, and one of the remaining ones is very sickly; others mediocrity in all respects.

CASE 18. Husband, S. L.; Wife, S. E.—incompatible; have had nine children; buried seven—two living in fair health.

CASE 19. Husband B.; Wife B. a little S. Had one child, still born, and have had none since; been married over thirty years; both healthy, and have lived temperately, and worked moderately.

CASE 20. Husband and Wife both S. L. Have had six children: two born dead; two blind; one deaf, blind, and mute; one apparently bright and healthy—no resemblance to parents.

CASE 21. Parents cousins—compatible; had four children, all healthy and grown to manhood, quite intelligent.

CASE 22. Husband, S. with a little E.; Wife, S. L.—slightly incompatible; have had four children; oldest healthy, but not rugged—neither is she intelligent; she is sanguine lymphatic. One daughter is a sanguine encephalic, very intelligent, energetic, and healthy; another is feeble in mind and body; and a son is deaf, and mute, and a cripple. Parents are cousins.

CASE 23. Husband, S. B. E.; Wife, S. L.—incompatible; had twenty-two children; two born dead; one was simple, and

died young; six died under twelve years old; five more before they married; one married, but died in a few months; another had three children, and died under twenty-three years of age. All the others, but one, died before they were 30 years, and *one only* survived the parents.

CASE 24. Husband, B. N.; Wife, B.—incompatible; had nine children; parents were healthy, and lived to be old; children all consumptive; four died before they were married; two shortly afterward; two have not been heard from for some time, and were then weakly; one is certainly living, but has a bad cough, and otherwise weakly.

CASE 25. Husband, S. B. little L.; Wife, B. little E., highly nervous. Have had six children—lost one; others moderately healthy; yet they are not perfectly compatible. The children are all married, and two are very healthy. Parents were temperate, and industrious.

CASE 26. Husband, B. E.; Wife, S. L.—incompatible and cousins; no children, yet both healthy, moral, and intelligent.

CASE 27. Husband, S. B. E.; Wife, S. E.—encephalic strong in both—incompatible; no children; both healthy, etc.

CASE 28. Husband and Wife, S. L.—incompatible; no children; both healthy.

CASE 29. Husband, S. B. E.; Wife, B.—compatible; have had ten children; all living, healthy, and intelligent.

COMMENTS. In making observations on marriage compatibility, I have met with two difficulties that require more time than I have yet had, to confirm or refute.

1st. Dr. Powell says that when there is even a *very little* of an adjunctive element in each person, it makes the marriage *highly* incompatible, and should be avoided. But I am now inclined to the opinion that there can be no great objection to a union where one party has a sanguine temperament, with a little encephalic or lymphatic added, and the other a bilious temperament, with the same element but slightly marked, and the parties lead physically laborious lives.

I have seen several cases of this kind, and all possess smart,

healthy children. But they may live to be 18 or 20 years old, and die off as in case 11, and some of 23. This remains for the future to decide, and it may be decided in Dr. Powell's favor. We will wait.

I have also seen a case where the husband was bilious encephalic, and the wife sanguine bilious with a little lymphatic, and yet they have healthy children; and I believe that when the vital element in one party is contrary to what it is in the other, and strongly marked, a little of an adjunctive element in each parent can do no harm. Or if one party has two adjunctive elements with one strong vital one, and the companion has two vital elements with a weak adjunctive one, it will do no great harm. Still I advise all to choose by formula on 128th page.

2nd. Where both parties are alike, and have several children, some of whom die off young, and others remain healthy, yet resemble neither parent much, I am at a loss to know how to explain the fact. Do the children resemble some ancestor, on one side or the other, a generation or two back, who was healthy, or has there been absolute *fraud* with reference to paternity?

I am collecting large numbers of statistics for a work on Marriage, Hereditary Transmission, and the means of improving the condition of the Human Family through compatible unions in wedlock. Before publishing that work I will visit hundreds of old couples, who have had large families, where the results are already known.

The opinion prevails that when persons are in an extreme from each other they may marry. This is true, but not as commonly understood. A person may be fat, have a sanguine lymphatic temperament, and marry a lean companion—one with a bilious encephalo-nervous temperament—and be so incompatible that they will have no children, or their children may be weak minded, or die young.

It is also thought that when a person is well balanced, has all the temperaments, and is healthy, the companion should be

exactly of the same kind. This is a fatal error. Bonaparte and Josephine were quadruples, but so incompatible that they were childless. Case 16 is an example where each had three temperaments, and were healthy; with bad results.

Marry your opposite in temperament, and in phrenological development. But if you are badly organized, greatly deficient, you should not marry at all till you improve yourself. No one has a right to perpetuate selfishness, impurity, disease, and wickedness, and as all can improve if they *will*, it is a solemn duty to build up deficient health, increase weak faculties, and bring the strong, unruly ones into subjection, before they dare accept a responsibility that angels would shrink from assuming.

2. PHRENOLOGICALLY CONSIDERED.

When any organ is excessive in both parents and is much exercised, it will produce a deficiency in their children, but where the faculty is not much exercised this will not be the case. Where it is small in both parents, yet active, their children *may* have it large, but where it is small and inactive the children will be deficient in the faculty and its manifestation.

Where both parents have large moral, sustaining, and social powers, and exercise them excessively, their children's heads will be flat on top, and be as destitute of the moral powers as can well be imagined; and if the parents have now and then indulged their animal faculties a little too freely the children *may be* lewd, criminal beings.

A man of powerful intellect who marries a woman with a medium, or moderate intellect, will probably have no children equal to himself. This will certainly be the case where the husband uses his mind to exhaustion, and the wife fails to use hers at all.

The most intelligent minds we have spring from what we call the middle classes—from compatible unions of persons with reasonably good minds, and healthy bodies, and who exercised both minds and bodies to a degree that produced mental and bodily activity, and good circulation and health.

Their bodily exercise gives physical vigor, which is transmitted to the children; and their reading, attending lectures on science and earnest study give them mental vigor, which is also transmitted to their children; hence they have minds and bodies capable of great achievements.

But these great men often marry inferior women, or those temperamentally incompatible, and then by excessive mental toil and lack of bodily exercise disqualify themselves for the great duty of parentage, and either have no children or inferior ones. Hence your Bonapartes, your Washingtons, Jacksons, Marions, Clays, Websters, Cromwells, Franklins, Jeffersons, Cuviers, Madame de Staels, etc., are either childless or have children greatly inferior to themselves.

But why do great men marry inferior wives? Because they have overtaxed their intellects, and the light, merry, joyous, and sometimes senseless conversation of a fashionable belle often amuses without taxing the tired intellect, and this soothing influence charms them to the eternal injury of their offspring. Intellectual men often ridicule thinking women—call them *blue stockings*, because their intelligent conversation taxes their tired minds, and wearies them. Let men cease their excessive mental toil, and the intellectuality of women will not repel them, nor the senseless twaddle of flirts be attractive.

Where certain organs are well developed, and reasonably active for years, they will be strongly marked in the children; hence a long faithful adherence to a particular class of religious opinions that affect a particular class of faculties, will produce a particular phrenological development in the children, so that a close phrenological observer can predict the ancestral religion, for which Dr. Powell gives the following rules:

1. **METHODISTS.** Large Social, Domestic, Animo-Vital and and Vegito-Vital forces; and a strong feeling, enthusiastic temperament.

2. **BAPTISTS, (Old School.)** Large Firmness, Conscientiousness, Combativeness, and Resentfulness—pugilism and obstinacy; will contend for their opinions, and will not be driven.

3. PRESBYTERIANS, (Old School.) Love of power, Self-Esteem, Firmness, Vegito and Animo-Vital forces all large; social group less; and a less enthusiastic temperament.

4. CAMPBELLITES, like the Methodists, with more combativeness.

5. QUAKERS, like the Methodists, with more reflection and order.

6. SWEDENBORGIANS. Large Wonder, Faith, Benevolence, Ideality, Reflective and Domestic faculties.

7. NEW SCHOOL Presbyterians, Baptists, etc., are much like the Methodist, but have not been long enough in existence to have a distinctive mark.

8. CATHOLICS. Large Wonder, Faith, Submissiveness, Adhesiveness and Firmness, with small reflection, but large love of display.

9. EPISCOPALIANS. Similar to the Catholics; love of distinction.

10. UNIVERSALISTS. Large Reflectives, Benevolence, Sympathy, Combativeness, Conscientiousness, Adhesiveness, and Firmness, with small Wonder, Submissiveness, Destructiveness, etc. Vegito and Animo-Vital Forces like the Methodist, pretty good.

But there is such a commingling of sects in marriage that the distinctive parental trait is often nearly lost. The same is true of political parties, which I pass by without giving the rules for knowing political ancestors.

In the work I am preparing on marriage, I will give the *rationale* of hereditary transmission, leaving these few observations to call attention to this important subject.

We here have two important applications of the temperaments and phrenology, viz: The choice of *trades*, and companions in marriage. Read these remarks over, beginning on page 123, and then turn back and read the signs of the temperaments over and over till you can tell the temperament of every one you meet. Then look at cut No. 1, page 30, ascertain the location of the groups of organs. Now turn to page 36, and

study the rules for determining character, and you can ever after know who should be watched and who need not. Next turn to page 69, and re-read the analysis of all the faculties. First study the nature of the group—find its location on cut No. 1, and when you begin on the individual organs look at cut No. 2, and find their locations; then study their analysis, cultivation and restraint, and you will know more about yourself and fellow-men than you now do.

PANTOMIME,

Or the Natural Language of each Mental Faculty as manifested in the spontaneous actions of the body.

Nearly all lecturers and writers on Phrenology have given their views on this subject. But there are two conflicting theories, and as I have but a few pages to spare, I will briefly state both opinions.

Gall, Spurzheim, Combe, and Fowlers contend that the natural language, or action of an organ is in the direction of its location—from the center of the brain to its circumference.

Thus amativeness gives the backward action of the head, and philoprogenitiveness the same. Self-esteem gives an erect, proud position of the head, combativeness, a backward, lateral motion of the head, and the front lobe a forward, downward motion.

But Prof. Powell contends for the reverse—that each organ gives a motion contrary to the direction of its location—from the surface to the center. Thus amativeness, philoprogenitiveness and the posterior lobes throw the head forward—self-esteem makes low bows; the front lobes give a backward action, and the base of the brain and cerebellum give an upward motion. Many persons are inclined to laugh at both these theories, especially when reduced to practice in deciphering character from writing, walking, laughing, tones of the voice, etc. But every action of the body is the result of a mental action,

and when natural and spontaneous, they are pictures of the mental emotions that produce them. Some say they can write several hands. Yes, and a good tragedian can act out several characters, but neither is his own; but as you see him in the street, walking along conversing, unconscious he is seen, you generally see his true character, which differs from all his *acted* ones.

When a person walks, writes or laughs natural, spontaneous, easy and unguarded, the natural character will out; and when we learn the natural pantomime of the organs, human nature will be an open book to what it now is.

Rules for Delineating Character by the Hand-Writing.

RULE 1. The cerebellum and base of the brain give upward strokes of the pen.

RULE 2. When the coronal region is largest in proportion, the downward strokes will be longest; the pen will move over the paper with ease, and the hand may be round or not.

RULE 3. The posterior lobes give forward strokes, indicative of energy and force of character.

RULE 4. When the intellect predominates, and the posterior lobes are short, the hand will lean but little, be disconnected, and have but little emphasis, or shading. It will be light, simple and intelligible—not caused by force of intellect, but for want of it in other powers.

RULE 5. The social and liberal feelings produce an open hand-writing, while selfishness cramps it.

RULE 6. Large firmness and combativeness, produce a stiff, constant, uniform hand-writing.

RULE 7. When the intellect and lateral powers are large, the strokes will not be long, either above or below the line.

RULE 8. The lateral powers of the head give different strokes:—

Ideality gives grace and finish to the writing.

Constructiveness gives a broad hand from the bottom to the top, as the letters *m*, *n*, etc.

Acquisitiveness gives a cramped, stingy hand.

Secretiveness gives left hand turns—a round hand.

Destructiveness gives right hand strokes, curves or turns; heavy and prompt. Watchfulness does the same.

Combateness gives a prompt, decided stroke of the pen.

Resentfulness, oblique, angular, spiteful strokes of the pen.

Social and diplomatic faculties check the forward, and when large, produce backward movements of the pen—a back hand is the result of their action.

Not only does the character show itself in the hand-writing, but in every act of our lives. The mind manifests itself in every tone of the voice, every motion of the hand, every step we take, every thought we express, our laugh, our shaking hands, our very prayers—all, all betray a part of our character, and to those who read this hand-writing of nature, we constantly betray ourselves, and should cultivate intelligence and purity that such a character may show itself in all we do, and are.

THE VOICE is affected by our strongest and most active faculties. Thus when a person is angry, he cuts, bites, or snaps off all his words very short, and speaks loud; destructiveness gives it a harsh, grating sound, and these organs, acting from their location toward the center of the brain, pitch the head forward. Their tendency is to contract the muscles, hence the teeth and fists are clenched; and they lend the eye a stern, cold, glaring, terrible aspect.

But when the affections are active, we speak kind, soft, gentle words, full of affection and goodness, and the tones are sweet and musical. If two men are quarreling in loud, short, harsh words, the voice as grating as a rasp, and a lady steps in, their *words* and TONES change,—become sweeter and more humane than before. Hence love gives a sweetness, richness, and softness to the voice, never known prior to its being called into action. But loss of friends or fortune, call out submissiveness, and give a soft, but sad tone to the voice; and the devotional feeling gives a mellow, solemn tone to it as we

hear in prayer or supplication. But if in prayer we see the ominous shake of the head, (destructiveness,) hear the loud voice, (combat,) and short, cutting tones, (resentment,) we conclude there is more animal than devotional feeling.

Ideality uses chaste expressions, and with a well disciplined intellect imparts a clear, distinct utterance. Secretiveness and caution give wary, guarded expressions, in suppressed, stifled tones; and adhesiveness and the social group give friendly, rich, sympathetic language.

OUR MOTIONS are correspondingly affected by the action of our mental faculties. In the movements of our hands and feet, large weight gives precision; constructiveness gives sleight and dexterity; ideality, form, comparison, and analogy, with a proper training, enable us to use graceful motions; large self-esteem and approbation give low bows and polite waves of the hand; combativeness, resentfulness and destructiveness, abrupt, angular, prompt motions, and large mimicry and imitation, and a want of mental discipline in connection with large approbation, will often give a superabundance of inappropriate gestures; and if the posterior (back) part of the head be relatively long and broad, the gestures will be forward, or up and down motions.

So, too, the walk will likewise be influenced by the shape of the head—the size and activity of the organs. The steps will be long if the back of the head is long, and short when that is short. Mr. Fowler says of those who take long steps that,—“Their heads and plans, too, will partake of the same far-reaching character evinced by their carriage.” This is true only when they take *long, quick, prompt, regular* steps; but when the front lobes of the brain are short, and the back lobes long, the step will always be long, yet the person may be inefficient, useless, slovenly, or even short-sighted, and often lazy. Acquisitiveness when large and but little influenced by other powers, gives narrowness, littleness, and sometimes meanness, and gives a cramped, crowded hand-writing, plants his corn rows into his very fence corners, makes his doors and windows

narrow, and gives a contracted walk; hence a short brisk step indicates an active, but narrow-souled person; but if the step is short and dragging, the person is a narrow-minded, stingy sloven, destitute of taste or neatness—unless over-worked by some relentless task-master, or terrible necessity; and those who walk affectedly or artificially, will be as artificial in character as their walk. Those whose walk is easy, natural, unaffected, will be as natural in character; if their step be long, regular, prompt, easy, natural, and graceful, you see an accomplished, efficient, prompt, bold, liberal, open-hearted person, with power and energy of character.

SHAKING HANDS tamely and loosely indicates a cold, distant, unfriendly person, rather selfish, perhaps a lover of fame, conservative and soulless. But the cordial, firm grip, and earnest shake, indicates an open-hearted, friendly, earnest person, who will be a friend in need, yet may be a stern opponent.

There are many other signs of character that we can not detail here, but they are governed by the same law: Each faculty acts with an energy proportionate to the size of its ORGAN, and in a direction contrary to its (the organ's) location.

But it should be remembered that in deciphering character by ACTIONS, that they may be *assumed*, be *unnatural*, or acted for a specific purpose. But when spontaneous, natural and untrammelled, they reveal the true character as it *exists at the time the action is made*. Hence if combativeness is active, it will show itself in the writing, walking or tones of the voice; and so of all other faculties.

But the head never varies with the emotions that spring from sudden excitement; and the only reliable test of character is from the study of the Temperaments, Mental excitability, and Phrenological analysis.

APPENDIX.

It was stated on page 49 that RED HAIR is a sign of the bilious, or xanthus temperament. Our reasons for this belief are as follows:—

1st. Red haired people generally have the same shaped heads as the dark haired bilious class.

2nd. The red and black haired varieties will not cross and give a sandy haired offspring—but will produce either red, or black haired children.

3d. Black haired, bilious parents moving from Louisiana or Texas, to the mountainous regions of the north, will have some, perhaps all—red haired children, especially after a few years' residence; and red haired bilious parents leaving the north, and moving to the hot, flat climate of the south, will have black haired children.

This is an important idea, and may remove many doubts from the minds of husbands, with regard to the constancy and virtue of their wives, and save innocent women from an unholy and an unjust suspicion.

4th. Mercury and other strong medicines produce the same effects on the xanthus or red bilious as on the dark variety.

5th. Their chiromancy is alike, and this is the most delicate of tests when understood. The long back lobes giving the leaning strokes.

The foregoing are Dr. Powell's opinions; and I am fully satisfied that his are the only correct views of temperament; and every phrenologist and physiologist should use his influence to make them known.

The sanguine and the bilious are primitive temperaments, and can not be changed. No one ever saw a bilious boy turn into a sanguine man, or vice versa. But the adjunctive—lymphatic and encephalic—can be engrafted on to them, so

that a bilious man may become a bilious lymphatic, or bilious encephalic,—a sanguine may become a sanguine encephalic or a sanguine lymphatic.

The lymphatic and encephalic can be increased or decreased in power, and so can the nervous condition. Both the nervous and encephalic can be increased by excessive mental action, and deficient physical exercise; and the lymphatic can be decreased by living on dry food, spare diet, drinking but little at any time, and taking an abundance of exercise.

The sanguine, lymphatic, and encephalic temperaments, singly, or combined with each other, can not bear mercury, quinea, or morphia; but the bilious can bear them with but little apparent injury, and a *very little* of the sanguine, lymphatic, or encephalic may be added without great injury; but caution should always be used when any other element is found except the bilious. The author never gives medicine of any kind as a healing agent, but as other physicians do, he thinks that each physician should know what organization can endure the goliaths of medicine. He believes that thousands of lives have been sacrificed to medicine for want of a knowledge of this temperamental doctrine. And here let him utter a word of caution about some persons insisting on others being "doctored" in the same way they have been treated. Suppose a person of a strong bilious temperament has been sick, and been treated by a physician who uses calomel and other strong medicine, and under this treatment soon recovers. And suppose her child is taken sick, and it has the bilious encephalic temperament—the encephalic greatly predominant, and she sends for the same physician, who is ignorant of the fact that different temperaments can not, without injury, be treated alike, and he gives the child calomel in the same doses he has "*fed*" it to bilious children, the result would be a great injury—perhaps the death of the child.

In a neighborhood where we have recently been, a case occurred where a lady who has a strong share of the bilious element was treated by an alopathic physician. She recovered,

was very grateful, and became a great friend to her doctor. A neighbor of hers who had been married but a few years, and had but one child, which was taken sick, wished to employ *another* physician, and this grateful woman was almost angry, because her young neighbor would not employ *her* physician. But this child had a sanguine encephalo-lymphatic temperament—three elements all incompatible with strong medicine, and had the aopathic physician attended and administered mercury, the child certainly would not have recovered. But her young friend happened to choose a physician who gave but little medicine and a great deal of bathing, etc., and her babe is well. I hope the day is not far advanced when all classes of our physicians will understand the influence of the temperaments; and then if they *think* they *must use strong* medicines, they will do so with more discrimination.

The following temperaments are liable to acute forms of disease, and are seldom troubled with chronic maladies: Sanguine, lymphatic, sanguine bilious lymphatic, sanguine lymphatic, sanguine encephalo-lymphatic, bilious encephalo-lymphatic, and quadruple. But the bilious, the encephalic, bilious sanguine, bilious encephalic, bilious encephalo-sanguine, and sanguine encephalic are all liable to assume chronic forms of disease.

CONCLUSION.

Now, reader, as Phrenology has claims that are important, and affect us for time—perhaps eternity—and not one alone, but all members of society; and as these claims are made by honorable, talented, and scientific men belonging to all creeds and professions, you have no right to reject it with a cold sneer, nor to call it an imposition, or a humbug; because you at the same time call all the believers in this science, impostors, and humbugs, or worse yet—*fools!* This would show you to be a person of low breeding, and bad manners, to say the least.

And as believers in Phrenology have generally investigated the claims of the science *thoroughly*, and you *have not*, with few exceptions, it leads them to believe you are dishonest—or a bigoted, narrow-minded person.

In closing this volume, I will say that I first wrote the work large enough to make over two hundred pages, and then cut it down by removing a word here, and another there—re-writing a sentence now and then, so that the same idea was expressed in fewer words, and dropping parts of sentences, thus:—

“SMALL. When the organ is small it causes one to be lazy, or an idle disposition, and an indolent turn. It makes one a natural do-nothing—and produces deficiency in force of character, and a dislike of exercise.” Here we have *thirty-nine* words, but I cut it down to this:—

“SMALL. Is lazy, idle, indolent—a natural do-nothing—deficient in force of character, and dislikes exercise.” See page 71. Here we have *seventeen* words *only*, having cut it down twenty-two words—more than half. So, reader, you yet a dollar book for fifty cents, without losing *one important thought*. It has frequently injured the style, and has required an immense amount of labor. But I feel certain that every reader will be well paid in *thought*, for his money, and the trouble of perusing this volume.

Hoping the directions of this book will enable every reader to become better, physically, mentally, and morally, the author bids each one of you an affectionate

FAREWELL.

DR. BUCKLY'S LECTURES.

COMMENDATORY NOTICES.

My occupation is that of a traveling lecturer on Physiology, Phrenology, Temperance, Education, Phonography, Marriage, and Private Lectures to *men only*, on important subjects.

As many will not patronize a lecturer without he is well recommended by the public, I present a few testimonials, which are much condensed, (or mere extracts) as I have room for but a small part of what I have; but others can be seen by calling on me. The best recommendation, however, I can give, is a course of lectures, as this allows all to judge for themselves. I once lectured on Phrenology and kindred branches only, and several recommendations refer to this period. I afterwards studied medicine, and provided myself with anatomical plates, casts, skulls, drawings, busts, skeletons and other apparatus; and I have been lecturing on the bones, muscles, digestive organs, lungs, skin, &c., and teaching the means of *preserving* or *restoring* health by means of food—exercise—clothing—ventilation—bathing—rest—study—amusement—and government of the passions. A few testimonials in reference to these lectures—my private lectures and temperance, are all I can present here.

Although I am traveling and lecturing throughout the western States, persons can cause letters to reach me by directing them to me, post paid, care of Longley Brothers, Cincinnati; O., who will forward to me.

J. G. BUCKLY.

Extract of a letter from a friend in Pennsylvania, in 1846.

"I often hear able, *eloquent* lecturers—classical scholars—yet I can truly say that your lectures are more pleasing and instructive—more forcible and impressive—and produce more lasting effects than any to which I have ever listened. Your style is so *bold* and *plain* that it is hard to *forget what you say*, while those more flowery leave impressions like *beauty* (only skin deep,) and they fade from memory as their authors fade from sight. The want of flowery eloquence in a teacher is often his best recommendation."

F. M. REESE.

At the close of Mr. J. G. Buckly's lectures on Phrenology, delivered in Fairfield, Ohio, January, 1848, the following resolutions were passed unanimously by the class:

Resolved, That we have listened with uncommon interest to the lectures of Mr. Buckly on the subject of Phrenology.

That the lectures of Mr. B. have impressed us with much respect for its *practical* importance, applied to the selection of occupations, apprentices, business, partners, &c.

That his lectures on MATRIMONY and Education are *excellent*, and worthy of the special attention of every community. His lecture on Schools and School-teaching embodies the only *true basis* for a good, practical education.

That we consider Mr. B. a *good teacher* of this science; and that we esteem him as an excellent lecturer *on*, and elucidator *of*, most of the sciences appertaining to the welfare of *man*.

That we recommend him to every community wherever he may go, as a good lecturer, practical Phrenologist, and a moral man; and wish him great success in disseminating the blessings that will inevitably flow from a correct knowledge of the human mind as developed by Phrenology.

J. O. CURTIS, *President*.

J. J. M'ILHENY, M. D., *Secretary*.

DR. BUCKLY'S LECTURES.

As a lecturer on Phrenology I consider Mr. Buckley quite competent. His knowledge of this and other kindred natural sciences is full. As a delineator of character, he is excellent, and in every way worthy the consideration of a thinking community.

J. J. M'ILHENY, M. D.

April 26th, 1848.

ENON, Ohio, April, 1848.

Having listened with much interest and profit to a course of lectures delivered by Mr. Buckley on Phrenology, we hesitate not in saying that he is the ablest lecturer on that science, as well as the most minute delineator of character, with which we have ever met. We therefore recommend him to an intelligent public.

Signed by a number of citizens of Enon and vicinity.

Resolved, That we have listened to a course of Phrenological lectures and instructions by Mr. Buckley, with interest and pleasure, and we trust with improvement.

That in Mr. B. the science of Phrenology has an active, able, and energetic defender, and from his success as a lecturer, and his accuracy as an examiner, we consider him well qualified to teach this noble science.

That Mr. Buckley leaves this place with our gratitude for his services, and our best wishes for his happiness; also, for success in those sciences on which so much in morals, in religion, and in happiness depends.

The above resolutions, with which I fully agree, were adopted by Mr. Buckley's class at Wallace's school-house, on the occasion of closing his lectures at that place.

G. W. PARKINS.

March 4th, 1848.

It has frequently been my privilege to listen to various lectures delivered by Mr. J. G. Buckley, on Phrenology, but I have never met any one who could hold it up in that striking light and impressive manner, in which it has always been presented by Mr. B. I have listened with increased interest to each of many lectures which I have heard him deliver.

I therefore recommend him to every community as a lecturer who will give universal satisfaction. I also know him to be an able and competent teacher of science, as well as a moral and virtuous man.

F. P. CUPPY.

Fairfield, O., March 27th, 1848.

I take great pleasure in stating that Mr. J. G. Buckley, teacher of Phrenology, has few equals, either in extent of his acquirements, or the fluent, easy manner with which he communicates his thoughts. His delineations of human character, Phrenologically, are acknowledged to excel those of other lecturers in the West.

Mr. Buckley's acquirements are not confined to Phrenology—his ample mind is richly stored with a great variety of learning.

His lectures are in every way calculated to inspire the youth with the love of virtue, and mental improvement—than which a higher recommendation, in my opinion, could not be given.

G. W. PARKINS.

Central College, April 23, 1848.

Resolved, That this community tender their sincere and hearty thanks to Dr. J. G. Buckley, for his able, interesting and lucid exposition of the principles of Physiological and Phrenological science.

Resolved, That we cordially recommend Dr. Buckley to all men everywhere, as a teacher of no ordinary abilities; as one eminently worthy of their esteem and patronage.

Resolved, That a copy of the same be presented to Dr. Buckley.

Passed in open meeting at New Palestine on the 6th of Dec., 1849.

AMOS FLOURS, Chairman.

JAMES E. CORY, Clerk.

After an acquaintance of six months, and having during that time heard a course of lectures on natural science by J. G. Buckley, I feel no hesitancy in recommending him to the friends of science; I deem him fully competent to illustrate and explain them. He is an extensive reader, and a close thinker—bears a good moral character, and is a bold and fearless advocate of truth.

Fairfield, O., April 7th, 1848.

JOS. T. READ, M. D.

COMMENDATORY NOTICES.

I have lately attended a course of lectures on the science of the Human Mind, delivered by J. G. Buckley, and feel free to say that he is a good lecturer, and that any community will be well instructed by employing him to lecture on his favorite sciences.

DR. A. B. FERRIS:

New Westville, O., Oct. 10th, 1848.

Mr. Buckley's style of lecturing is peculiar to himself—deep, brilliant and impressive—at the same time easy and familiar. Many of his thoughts are new and original, and in advance of the age, but he boldly and fearlessly declares them, and rather courts than shuns opposition. His qualifications are of a high order, his moral character unimpeachable—and he is in every way worthy of the patronage of an intelligent community.

Rhica, O., Nov. 9th, 1848.

M. L. HARTER, M. D.

He (Buckly) has a splendid set of Anatomical Plates, Drawings, Skulls, &c., and is capable of illustrating his subject in a clear, tangible, and forcible manner. He is an old Phrenological Pilgrim, and is well acquainted with his subject, (Anatomy and Physiology.) He can talk with ease and independence.

Winchester, O., Feb. 20th, 1854.

DR. H. WISNER, of New York.

Mr. Buckley delivered a course of lectures here to the entire satisfaction of all. They teem with useful instruction, and are delivered in a manner to please, interest, and instruct all who hear him. His lectures are no humbug. I assure you, and I hope you will give him a cordial welcome and fair hearing. He preaches hard and long against the most popular evils of the day. [Extract of a letter of introduction from J. Zehring of Farmersville, O., to the citizens of Johnsville, O., March 9, '49.

The Club at Farmersville passed six long resolutions—here are two of them:

Resolved, That we have listened to the lectures of Mr. Buckley on Anatomy, Physiology and Phrenology, with great interest, and were delighted with the clearness with which he has elucidated the principles of the human constitution, and the laws of health illustrated with his excellent drawings and numerous skulls, together with the correctness with which he delineated character in his public examinations.

Resolved, That from his deportment we recognise him as a gentleman, and most cordially recommend him to the kind reception and special attention of all lovers of science.

The Club at Johnsville, O., passed thirteen resolutions. The following are selected:

Resolved, That his lectures on the Preservation of Health should be patronized by old and young.

Resolved, That the single lecture on the Chest and Respiration is worth, to any one who will apply the doctrine to himself, the price of the whole course.

Resolved, That his lecture on National Education is invaluable to every parent and philanthropist, and correctly applied would materially improve the intellectuality of our nation.

Resolved, That we consider his whole course as highly instructive and worthy the patronage of an intelligent public, and that we recommend him as a gentleman, a scholar and a moral man.

Esquire Beecher, in a letter to thirteen of the principal men of Liberty, O., says: "Mr. Buckley has been lecturing here (at Johnsville) on Phrenology, Physiology, &c., and in justice to him I must say that he is a gentleman and a scholar. His lectures are instructive and pleasing. Give him a hearing, and his lectures will recommend him in every enlightened community."

Prof. Buckley has delivered a course of lectures on Anatomy, Physiology and Phrenology in the M. E. Church at Johnsville, rendering universal satisfaction. I can myself bear ample testimony to the highly instructive character of his lectures. He needs but a trial to establish his reputation. He is a gentleman, a scholar and a philanthropist. Any favor you may be pleased to show him will be deemed a personal favor by yours, &c.,

March 27th, '48

J. B. E. ALBRIGHT, M. D.

DR. BUCKLY'S LECTURES.

His lectures are interesting, original and instructive,—they elevate the mind to aspirations for something good and useful, and point the way to health and happiness. Every lover of truth who has an opportunity should hear him.

DR. SILVANUS G. TALBERT.

We have attended a course of lectures on the Laws of Health, delivered in the Union Church in Liberty, O., by J. G. Buckly, and take pleasure in recommending him as an able lecturer, deserving the patronage of the public, assuring those who hear him that his lectures are no "humbug."

April 28, '49.

Signed by all of the Club.

The Rev. E. Wooley, who is also an M. D., in an introductory letter to his friends, says: "Dr. Buckly is a lecturer on various sciences, and has delivered a course in the F. B. Meeting-house at Milan, Ind. I have attended a number of his lectures, and believe that much good will result from Dr. B.'s efforts to promote science and truth. I can heartily advise you to assist in obtaining an opportunity to deliver his lectures in your vicinity. Some of his views may seem strange and untrue to some minds. But I am confident, (though not endorsing all his views) that a candid examination can never hurt the great and glorious cause of truth and humanity. The lectures I have heard, I truly wish could be imprinted on the mind of every human being in the world."

The committee of arrangement in Dillsborough, Ind., says: "We have no hesitation in recommending Dr. Buckly wherever he may go, as an able advocate of Physiology and Phrenology, and as far as we know from hearing and observation, a man of good moral character."

At Alquina, Ind., I received two pages of foolscap, full of resolutions, from which I select the following:

Resolved, That Dr. Buckly is a bold, free, intelligent and able lecturer. That he has clearly shown to all intelligent minds who have listened to him, the great necessity of mankind generally becoming acquainted with the important subject of his lectures, (Physiology and Phrenology.)

Resolved. That we have closely scrutinized the conduct of Dr. Buckly since he has been among us, and have found him to be a gentleman in word, thought and action—a bold advocate for reform—a fearless opposer of idolized wrongs, whether individual, social or national—a man of warm feelings and generous sympathies—sound in head and heart."

Dublin, Ind., gave the following:

Resolved, That as the citizens of Dublin have attended a course of lectures given by Dr. Buckly on Physiology, Marriage and National Education, we do not hesitate in expressing our entire approbation of the lectures, and that we believe them well calculated to enlighten the public on matters about which they are generally too ignorant,—and we further cheerfully recommend Dr. Buckly to the favorable consideration of those in whose society he may appear as teacher of the above subjects.

April 10th, '54.

J. WHIPPO, Chairman.

B. F. WITT, Secretary.

Extract from the minutes of the Jonestown Washingtonian Temperance Society, Lebanon County, Pa.:

"In conformity with adjournment we assembled at the West Ward School House, June 17th, 1843. The Society was called to order by the President. A large assembly of persons had collected to hear Mr. Buckly, of Ohio, give a lecture on *Intemperance* in a new and scientific manner. On motion he was called on to address the society. He went into a detailed account of the physiological laws, proving the utterly ruinous effects of Alcohol upon the constitution of man,—giving, likewise a delineation of the more immediate effects of spirituous liquors upon the animal passions, and establishing triumphantly, on principles of Phrenology, the tendency of ardent spirits to destroy the morals and welfare of a people. He was listened to with attention, and he succeeded to admiration.

On motion, the thanks of the Society were tendered to Mr. B. for the able address he delivered.

WM. RANK, President of the J. W. T. S.

DR. JOHN C. SELTZER, Secretary, Pro. tem."

COMMENDATORY NOTICES.

Resolved, That, in the opinion of this meeting, Dr. Buckley's lectures on Temperance and education are eminently calculated to advance the cause of human improvement and reform, to make the inebriate pause in his mad career, and the faltering devotees of science renew his exertions in the attainment of knowledge. [One of the New Palestine resolutions.]

Resolved, That we highly appreciate Dr. Buckley's efforts as a Temperance Lecturer, and recommend him to the favorable consideration of all temperance communities and organizations wherever he may go, as an instructive temperance lecturer. [One of the Alquina resolutions.]

We have been delighted and instructed by his lectures on Education, Marriage, TEMPERANCE, &c., and believe him *unequalled* on these subjects by any person *we have ever heard*. [From Enon, Ohio.]

As some doubt the propriety of my private lectures, I will give two samples of the opinion of those who have heard them. Mrs. Buckley now lectures to the ladies, which relieves me. That these lectures are liked is proved by the following :

We have heard Dr. Buckley's lectures on the Transmission of desired Mental and Physical Qualities, the Choice of Suitable Companions, and Female Diseases, and were highly delighted with them. And as some expression of ours is due him and the public, we return him our thanks for the instruction he gave us, and earnestly recommend him to all—the ladies especially—assuring them that the information which he imparts is calculated to improve the condition of our sex, and benefit our race. [Signed by 21 ladies of Mechanicsburg, O.]

June 1st, 1850.

Dr. Buckley—Sir; Your laudable, well-directed efforts to elevate "woman" to that rank in society to which she is by nature entitled, with the just estimate you have placed upon female character and influence, have laid us under a debt of gratitude. With these feelings we cannot consent to have you leave our community without tendering you some slight testimonial of the pleasure we have taken in listening to your lectures. Accept our thanks for your exertion in our behalf, and rest assured that if the most cordial good wishes of the ladies of Dillsborough can be of any avail, you will not fail to enjoy all that honor and happiness which you have been so faithfully laboring to confer on others. [Signed by twenty ladies of Dillsborough, Ind.]

March 17th, 1853.

I have many more similar recommendations. One from Alquina, signed by forty-four ladies and gentlemen—another from Manchester, Indiana, signed by many ladies of that place. But as Mrs. Buckley has relieved me of this pleasant responsibility, I will present a specimen of public opinion concerning her.

Resolved, That we cannot part with Mrs. Buckley without rendering her a tribute of respect which her merits demand—that we highly esteem her, and appreciate her worth as a talented lady, every way qualified to bless the circles in which she moves. [One of the Alquina resolutions.]

The following is from the ladies of Dublin, Indiana, to Mrs. Buckley:

We the undersigned ladies of Dublin, Ind., have heard Mrs. Buckley, wife of Dr. J. G. Buckley, give a private lecture to a large audience of ladies—many of whom would not hear a gentleman lecture on the same subject—and as her lecture is calculated to benefit ALL, and especially those ladies who are in ill-health, we deem it our duty to recommend her, as a lady well worthy of their patronage and confidence. [Signed by over thirty ladies of Dublin, Ind.]

April 10th, 1854.

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PHONOGRAPHY has been defined as a philosophical method of writing the English language, with an alphabet composed of the simplest geometrical signs, which accurately represent the sounds of spoken words. It may be written six times as fast as the ordinary longhand, and is equally legible. Aside from the scientific propriety of the system, as made manifest in the Introduction which follows, the following practical advantages are worthy of consideration:

1. To professors of scientific and literary institutions—to gentlemen of the bench or the bar—to legislators in the halls of representation—to ministers of religion—to lecturers on the various arts and sciences—it presents the most invaluable aid, in enabling them to arrange, condense, and fix their thoughts, facts, arguments and proofs, in the briefest period of *time* and the shortest possible *space*, presenting, in the condensed schedule of a *small page*, a full and complete synopsis of their most elaborate speeches, orations, or discourses.

2. By its aid, the advocates in the courts of justice or the halls of trial, will be enabled to write, with ease and accuracy, either the full depositions of important witnesses, or the facts, proofs, evidences, and arguments of legal opponents, and thus be in a position, not only to meet them with readiness and strength, but eventually to thoroughly overthrow and refute them.

3. The student in the halls of science can transcribe with faithfulness, and preserve in the smallest compass, the valuable lessons of professors, and thus preserve, for the meditation of his leisure hours, a *connected whole*, instead of broken, detached, and uncertain fragments, that often serve to confuse, bewilder, or perplex.

4. Merchants, and clerks of mercantile houses, to whom *time* and *space* are really a desideratum, will find Phonography a most invaluable auxiliary; as the ease with which it can

be learned and acquired, and the facility and readiness with which it can be *written* and *read*, will enable them to transcribe their accounts, to note their memoranda, to post up their bills, and even to conduct their correspondence, in less than *one-fifth* of the ordinary time, and in a considerable reduction of the ordinary space; and as "*time is money*," it presents to them indeed a most invaluable gain.

5. To the author, editor, or general writer—to the orator, legislator, or minister—how invaluable must it be, when they reflect how many of their most brilliant thoughts and most glowing conceptions, how many of the most sparkling gems of their imaginations and the most radiant pearls of their thoughts, that in moments of genius and enthusiasm flash like electric sparks from the mind, are *forever* lost for the want of some *Daguerrean* process, like the one we present, to catch and transfix them *on the wing*, recording them on the glowing page in *all* the freshness, vigor, and brilliancy of their first conception, as rapidly as they are presented to the mind! and for the lack of which, alas! like the dazzling flash of the evanescent meteor, they fade and expire as rapidly as they are kindled, and leave but the indistinct memory of their trace behind.

6. A practical acquaintance with this art is highly favorable to the improvement of the mind, invigorating all its faculties, and drawing forth all its resources. The close attention requisite in following the voice of the speaker (in reporting) induces habits of patience, perseverance and watchfulness, which will gradually extend, till they form habits that will be found useful through life. The close attention to the words and thoughts of the speaker which is necessary in writing them down, will naturally have a tendency to endue the mind with quickness of apprehension and distinctness of perception, whereby the judgment will be strengthened and the taste refined.

7. The memory is also improved by the practice of Phonography. The necessity for the writer to retain in his

mind the last sentence of the speaker, while he is attending at the same time to what follows, and also to penning down his words, must be highly beneficial to that faculty, which is more than any other improved by exercise. It draws out and improves all the faculties of the mind.

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